

# THE CHINESE RECORDER

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## SOME CHRISTIAN GROUPS GRAPPLE WITH CHALLENGING PROBLEMS

EDITORIAL

### INTERNATIONALIZING THE GOLDEN RULE

One hundred and sixty official delegates representing some thirty Christian Communion, varying greatly in ecclesiastical and theological positions, met in December, 1925 to grapple with "the stupendous evil and menace of war." They spent three full days on this world snarl because they are convinced that war is "not only a political and an economic problem, but also a moral and religious issue." In its solution, therefore, the churches have "a vital interest and an inescapable duty." Thus are religious principles brought to bear upon political issues. While these thirty communions do not and probably could not agree on their ecclesiastical and theological tenets they can and do agree to fight a common menace. This means that not only should the Christian message be world wide but that the Christian character should be equally extensive; that Christian principles are related to the safeguarding of human rights as well as to the doing of human duties. All nations, therefore, should practise the Golden Rule. This means first a trip to the international mourner's bench! What a tremendous challenge all this is to the Christian intelligence and will. It means that we must find out how to practise the Golden Rule *scientifically*! That will call for as many and as thorough researches as have gone into the unveiling of the atom. Why not! We have spent too much time idolizing the Golden Rule. Idols remain dead even when admired. We must take the Golden Rule off its pedestal. We must cease burning incense before it.

It is getting musty and greasy. We must burn midnight oil over it. That will turn the idol into a live reality! The sanity of this group is seen in the document it issued after its study was completed. For instance a clear distinction was drawn between "the use of force in police service, domestic and international, on the one hand and war on the other." The motive and end of a police force is given as "inspired by goodwill for the common welfare; it is corrective and remedial in its nature; it is exercised by neutral parties; it is strictly limited by law and has justice as its aim." Incidentally this study group advised the United States Government to examine and prepare to restate the Monroe Doctrine and deplored as unnecessary the "proposed organization of industry under the Government in preparation for possible war." Now that the war leaders are planning so that all citizens in a warring country will practically be combatants and exposed to the risks formerly taken by the soldiers we are beginning to wake up in earnest! We never did all want to fight anyway! Now that we are facing that contingency we are getting ready to see if it is not possible to stop fighting altogether. War is now becoming a personal matter. That being so we are developing deep revulsion against it. In the welter of diverse opinions which has almost swamped the world since the great war (great, even though we decline to capitalize it!) it is distinctly encouraging to see Christians getting together to unify their opinions and mass their strength against this evil which has given the impression that Christianity is trying to commit hara-kari by cutting out its own meaning. Christians can get together in spite of their theology and ecclesiology!

#### THE BERLIN MISSION ON CHRISTIAN PROBLEMS IN CHINA\*

*Anti-Christian Propaganda:*—We do not share the anticipations in the homelands regarding the effects of the Anti-Christian Movement. There is no feeling of regret that the questionable missionary methods of the past are now quite done away with. Extrality and the benefits of the "toleration clauses" have in the past—mostly unconsciously as far as the foreign missionary is concerned—sometimes been a motivating factor in inducing Chinese to become Christians. We rejoice that now there is only one motive for the Chinese for entering the Church, namely the moving power of the Holy Spirit. We do not feel justified in relying on any power, whatever it may be, to oppose this anti-Christian movement. The convincing, unselfish love of the foreign missionaries is needed to bring the Anti-Christian forces to a true opinion of the Christian religion. If there are signs of discouragement among our Chinese workers; we missionaries should the more fear-

\* Extracts from the Report of the Conference of the Berlin Mission, Canton, October 12-21, 1925.

lessly give a good testimony to our Lord and Saviour. As a whole the Anti-Christian Movement is considered as a God-sent opportunity to cleanse the churches from back-sliders and half-hearted Christians, and to purify and strengthen the church in its belief in the ultimate victory of the Christian cause.

*New Church Status:*—The Conference as a whole is of the opinion that our new church status is not an ideal one. It ought to be changed in many respects. One group of missionaries holds to the opinion that this new status is a valuable asset in the life of our church as it shows the way for our Christians to become independent and has already given the General Assembly and the Executive Board of the Church—three Chinese members and three missionaries—the right to decide upon all important matters of the church. But there is another group of missionaries which lays much weight on the fact that this new church status is in many ways not in conformity with the trend of the new national church movement in China. A thorough study should be made of this new national church movement as to how our church status might be changed so as to be more in harmony with the ultimate object of all missionary activities—the establishment of one national Chinese Church.

*Religious Education:*—Rev. Vogt discussed the question, "How can the church, in spite of the new government regulations, do religious educational work?" In the higher government schools enmity against Christian churches is preached. A thoroughly Bolshevistic propaganda is going on in them. Professors who are not sympathetic with communistic ideas have no longer a place in such government schools. Rev. Vogt last summer, at the Kwong-tai (now Chung-shan) College delivered some lectures on Socrates. He met with much approval and he is of the opinion that even among the students of government schools there is a longing for higher ideals and even religion. The new school regulations of the government declare that religious teaching must have no place in the daily curriculum. When Mr. Hu Han-ming was asked about the meaning of these new regulations he remarked that religious teaching could be given in accordance with the regulations but that it ought not to be included in the fixed curriculum. From the discussion it seemed that most of the missionaries are in favour of elective courses in religion and that only a small group is for required courses. The latter are of the opinion that students before entering our schools should know that we require courses in religion and should decide this question before entering our schools. But such a school regulation would be in opposition to the new government regulations. Miss Speyer (head of the girls' middle and normal school at Shiuchow) made it known that at this institute religious courses have been voluntary since 1915. In spite of this all the students attend the religious

courses. One missionary declared himself in favour of voluntary courses in principle but thought that for Christian students religious instruction should be required. Nevertheless religious teaching should not be pressed upon Christian students as these students were baptized mostly not of their own free will but as little children. Rev. Vogt closed the debate on this topic by saying that there was no way to obey the new government regulations except to make courses in religion voluntary. As we have lost the right of extralality we have no means of opposing this government order. But our whole missionary body is united on the question that regular religious courses and the nurture of religious life in different forms remain a necessity for a mission school.

### REDISCOVERING THE RURAL FOLK

*A Live Conference:*—It is an oft reiterated fact that while about 80% of the Chinese live outside the walled cities, the Christian church has concentrated fully 80% of its program on the 20% city dwellers. Moreover it is a familiar complaint of those who are doing rural work that the plans projected, the materials prepared and leaders trained for that work all show a "city minded" character which greatly hampers, and in some cases destroys, their usefulness. But the church in China is becoming acutely conscious of these deficiencies, as was abundantly proven by the interest and enthusiasm of the recent Conference of Christian Rural Leaders, held at Nanking, February 2-5, under the auspices of the College of Agriculture and Forestry of the University of Nanking. In spite of the nearness of the new year holidays, there were 217 delegates present, not including students from the Nanking Seminary and University who attended. Of these 217, 82 were from Kiangsu, 39 from Anhwei, 33 from Chekiang, 13 from Shantung and 10 from Hupeh, nine other provinces being represented by less than ten delegates each. It was a Chinese conference, only 16 of the delegates being foreigners; foreigners were conspicuously absent, comparatively speaking, from the program and the floor. Fifteen or more denominations or churches were represented by 84 preachers, 35 teachers, 29 ordained pastors, 27 students, 24 farmers and 3 business men. It was distinctly a rural group. Under the able chairmanship of Rev. K. T. Chung of the N. C. C. and Mr. James Y. Yeh of Hangchow the three morning sessions were given over to the discussion of three main topics: The Religious Ideas and Practices of the Rural People, Ruralizing the Christian Rural Program, and Service Projects for the Rural Church. The first two were introduced by a few speakers chosen from among the delegates, while Dean J. H. Reisner introduced the last. In each case a wealth of unhampered discussion was called forth from the floor; the program committee had wondered whether the visitors would talk freely, but their doubts were soon settled! This forenoon session was closed each day by a devotional period.

*Learning by doing:*—The afternoon sessions were devoted to lectures given mainly by members of the faculty of the College on such subjects as The Extension Work of the College of Agriculture, Rural Education, Rural Surveys, How Crops are Improved, etc., lectures well illustrated by a lot of material, and of an extremely practical character. These were followed by trips about the college plant, giving the visitors an admirable opportunity for getting acquainted with its work. Bailie Hall was one array of exhibits of one kind and another, exhibits that made an immediate appeal to the eye, and left impressions even more valuable than discussions and lectures. In fact I think perhaps the greatest single benefit to be derived from the Conference was in the linking up of the rural workers with what is being done in Nanking, the facilities that the University is offering for the training of leaders in its regular and special courses, and the resources put at the disposal of rural workers for solving their peculiar problems. The wide awake visitor found a perfect mine of gold, to which he will return more than once. He will go back to his work greatly heartened to know that so much consecration and brains is being used to help him in his lonely, little appreciated task of rural evangelism and service. The evenings were largely used in the presentation of plays by the staff of the college, plays dealing with the problems of the farmer and the country preacher, and an intelligent Christian approach to their solution. The actors had evidently lived with and for the country people, and kept the audience in perfect gales of laughter as they depicted the harassed farmer, and those who prey upon him, and then his new friend—the rurally minded and informed country preacher who knew farming as well as theology. The acting was splendid and whatever else the visitors forget, they will not forget the lessons of those delightful periods of entertainment. Incidentally the dramatic talent which has been developed ought to be made more use of by missionary institutions in this section of China which touch, or ought to touch, the rural problem. Pastor Nyi Liang Ping of Hangchow, a veteran of many years service in the country was fairly representative when he declared that he had attended this conference in his 68th year, *in the twelfth moon*, and if it were held again he would be on hand!

*The Rural Approach:*—In the discussions large emphasis was laid on the necessity for studying more carefully the religious ideas of rural people, and adapting our approach to them accordingly. The strategic value of the practical approach was emphasized; it was necessary because, as one speaker pointed out, "The ordinary farmer has no desire to become a Buddha or a holy man; he will do just what is necessary to 'get by' the evil spirits and secure the most material happiness." It was shown how many of the superstitions of the farmer were rooted in the desire for good crops, and how they could be uprooted by linking

Christian truth as to God and His relation to the world with a demonstration of better farming on the Christian basis. Ancestor worship was declared to be "the heart of rural worship" and it was finally declared that:—

"a. Each Christian home should have an ancestral and family Bible.

"b. Ancestor memorial services should be held at Easter.

"c. Methods which are adapted to Chinese psychology and at the same time are in harmony with Christian teaching should be substituted for the methods and ceremonies of the ancestral hall.

*Findings.*—The findings of the conference on "Ruralizing the Christian Rural Program" are so important that I give them in full:

"This conference is firmly convinced that the realization of the aim 'China for Christ' depends largely on the winning of China's rural population. But both the religious ideas and the living conditions of the rural population are so different from city ideas and conditions that methods of city evangelism cannot be applied effectively in the country. This conference has considered this problem and presents its conclusions as follows:—

#### I. The Propagation of the Gospel.

In addition to Education and Medicine which have been used hitherto, the rural church should pay attention to the improvement of rural life and conditions as a point of contact with the rural population. For this kind of service can most easily draw rural people to the church where they may receive the truth and accept Christ.

#### II. Qualifications of Rural Leaders.

At the present time rural preachers, teachers and leaders, both men and women, sorely lack special knowledge and training in rural work. Therefore the Church in co-operation with the Christian colleges should at suitable times promote short courses and institutes in agriculture and rural service. All Seminaries, Bible Schools and Normal Schools should add courses in agriculture and rural life, through special departments or by co-operation with nearby agricultural schools, for the training of the skilled, active and persevering leadership which the rural church needs.

#### III. The Training of Rural Christians.

In the training of rural Christians self-activity and self-support should constantly be emphasized. We agree on five principles:

1. Rural people must be led to know the true God and consequently to give up faith in false gods and spirits.

2. Rural Christians must be taught to read, to read the Bible, to sing and to pray.

3. Rural Christians should grow by mutual encouragement and should themselves learn to lead services of worship.

4. They should learn to express their Christian life in service for the community.

5. They themselves should propagate the Gospel by constantly witnessing for Christ.

These five principles should be the ideal for the character and the spiritual development of all rural Christians.

*Self-effort*:—It is very significant that in the discussion which resulted in the foregoing pronouncement almost nothing was said about financial support from foreign mission societies, beyond help in the training of suitable leaders. It seemed to be taken for granted that if rural China is to be really won for Christ, it will have to be done by some less expensive and more indigenous method than that heretofore used by most of the missionary societies.

The time has seemingly come when Christian organizations must more consciously and intelligently recognize the rural approach to the establishment of the church in rural China, and admit distinctively rural services, among them the improvement of agriculture and rural life on an equal footing with the older and more established forms of hospitals and schools.

J. W. DECKER.

### THE CHALLENGE TO CHRISTIAN EDUCATION

The China Association for Christian Higher Education held its second biennial meeting at Shanghai College during the Chinese New Year vacation, February 12-16. There were 180 delegates present including representatives from practically all of the Christian Colleges in China, excepting only the Christian Union University of Szechuen in the far West. A detailed report which will include the papers and addresses which were delivered at the conference will appear in the April issue of the Educational Review of the China Christian Educational Association. It is sufficient at this place to give only some general impressions of the meeting.

In one of the addresses the speaker remarked the predominance of missionary delegates in the conference. The fact that the meeting began on the day before Chinese New Year was doubtless one cause of the scarcity of Chinese delegates. The time of the next meeting has been fixed for the summer of 1927, the place Peking, and it is hoped that this will mean a large increase in the number of Chinese attending. Though there was a predominant number of missionaries in attendance, they by no means dominated the conference. The chair was ably filled by Dr. Francis Wei of Boone University, and the large majority of the significant addresses which the conference listened to were delivered by Chinese.

The Association faced a very difficult educational situation, especially in relation to the question of the registration of the schools

and although no definite decisions were made in regard to this matter, all who attended the meeting must have been greatly encouraged and reassured as to the future for Christian Higher Education in seeing the quality and character of the Chinese Christian educators to whom responsibility for negotiation and decision must be committed. One of the most effective speeches was delivered extemporaneously in the course of the discussion concerning registration by F. C. Yen of the Yale Medical School in Changsha. Dr. Yen is the newly elected president of the Association. He pled for the committment of this question which related to the Chinese government to a body of Chinese who should be gathered from different parts of the country, "not simply Christian Chinese, but the *most Christian* of Christian Chinese."

Facing the challenge to Christian Education the response of the Conference was that the colleges could not agree to modify the Christian character of their education. No compromise looking to the elimination of the "Christian" from the "Higher Education" could be consented to. Rather the endeavor of the conference in all the deliberations was to discover ways and means of making the colleges more Christian. While unwilling to modify the distinctive Christian character of the colleges, there was every indication given of a readiness to modify the present religious programs of the colleges with the view to make them function more effectively in producing Christian character in the students. It was pointed out again and again that strict requirements as to curriculum Bible study and religious worship did not necessarily indicate a state of vital Christian life. Probably the consensus of opinion was in favor of a necessary minimum of required curriculum study of the Christian religion, and a maximum of voluntary Christian activity and worship on the part of both faculty and students. Moreover, the conference was agreed that excellence in teaching all the subjects of the curriculum, and the teaching of these subjects by men and women of genuine Christian character are required, if the Christian teaching of the chapel or the Bible study class is not to be discounted.

That the success of Christian Higher Education depends upon the naturalization of the colleges in the Chinese Christian community, and the closing of the gap which now exists between the colleges and the Christian community was laid upon the minds of the delegates. The government regulations concerning registration, items 1 to 4\* may well stimulate the colleges to the actual realization of this condition. The Chinese must have a much larger charge in the administration of the colleges. A sense of responsibility only comes when there is a feeling of ownership. The phrase "schools established by foreigners" must rapidly become an anachronism, if Christian Education is to take its rightful place in the life of China.

GORDON POTEAT.

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\*See CHINESE RECORDER, January, 1926, page 68.

## Missionary Ethics

H. F. MACNAIR

**O**UT of the volume of criticism summarized as the "Anti-Christian Movement" has come a very healthful season of missionary self-searching and introspection. For about a hundred years the foreign missionaries have been letting the Chinese see themselves as Westerners see them—and now the Chinese are returning the compliment in a variety of ways, some pleasant, others unpleasant, but all of value. There is nothing so good for a man as occasionally to see himself as others see him since, as Burns neatly and shrewdly remarked, it does "frae monie a blunder free us, and foolish notion." And this applies to all the members of the human race.

Not the least good which has come out of the confused criticism levelled against foreigners in general and missionaries in particular, has been the work of the National Christian Council in directing the attention of their clientele to the need for informing themselves on the subject of their legal status in China. Whether one does or does not believe that missionaries should take immediate steps to change their special treaty status, at least no one can deny that missionaries as a body and as individuals should know exactly *where* they stand and *why* they stand where they do stand. The time has passed when missionaries can afford to hide their heads in the sand and fondly hope that "the storm will soon blow over." Those who may wish to pursue the retired-burglar policy of letting by-gones be by-gones—and each one continuing to hold what he has, must be ready to state frankly their position and defend it openly as ambassadors of Christ.

It would appear, however, that the time has arrived when the National Christian Council, on account of its position as spokesman for a considerable body of Christian workers in this country, can go a step further in helping to formulate missionary thought and opinion. The barbed shafts of criticism hurled at missionaries in China would seem to indicate the need for a study of Missionary Ethics. Christian workers nowadays are accused by extremists and radicals of being "running dogs of imperialism." That the missionaries are *not* consciously agents of imperialism and that the consciences of individual missionaries are clear does not indicate that the charges are entirely groundless. There is just enough truth in some of even the most radical charges of critics to make it difficult to answer them to the satisfaction of either the missionary or the Christian convert who may be trying to confute the charge—much less to the satisfaction of the anti-Christian or patriotic

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NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

critic. Hence the statement that there is a real need for a careful consideration of missionary ethics. One often hears of Medical Ethics, of Legal Ethics, even of Clerical Ethics, but not of Missionary Ethics. How happens it that so little attention has been paid to a subject of such importance? Can it be that missionaries are of the Superman type who are beyond good and evil?

Almost thirty years ago the Church Missionary Society published in London a small manual entitled "Missionaries at Work." In a sense this may be considered as a manual of missionary ethics, but it is at present wholly inadequate and out of date. In some ways this volume is one of the most humorous that has ever appeared in England, but in it there is yet something of worth. Remarks the author: "Missionaries are only a compound of God's grace and human nature. The pure presence of the Holy Spirit Himself pervading men and women 'of like passions' with ourselves separates and sanctifies them for this work, but there is no 'excellency of power' in them apart from that, and their directly spiritual service is set in earthly surroundings of homely and common things. Missionaries are liable to human weaknesses and bodily temptations, to mental perplexities and subtle spiritual assaults." Evidently the author did not consider that missionaries are Supermen!

A review of Dr. M. T. Price's valuable "Christian Missions and Oriental Civilizations," recently published by Dr. J. C. Ferguson of Peking has this statement: "This book will come as a shock to some who consider Christian missions solely from the point of view of one individual carrying his joyful message to another in some remote part of the world. . . But such must remember that the Protestant missionary force scattered through various countries of the world numbers thirty or forty thousand persons, that it is supported by millions of church members who have organized missionary societies, that these societies have organized national commissions and international boards and that not infrequently the organized missionary group expresses itself concerning international problems of statecraft. Missionary propaganda is a huge organization supported by more people with more money than the Crusades of the Middle Ages. The present missionary army for the conquest of the world to its conception of Christ's teaching is as large as the remnant of the first Crusaders who captured Jerusalem in 1099 and elected their King. The Crusades changed the whole current of European history and already a new world is coming into being as a result of the impact of western civilization upon outside countries brought about by missionary effort."

The facts that missionaries are not Supermen and that they may make mistakes disastrous to themselves and to others, and that missionaries constitute one of the most powerful forces in inter-national re-

lations of the present day would seem to indicate the need for a careful study of the problems faced by the missionary which can be solved only by careful study of material in ethics prepared by specialists in ethics and international relations. One of the most important subjects of a Catholic candidate for the priesthood is casuistry or cases of conscience. Some have felt that Protestant candidates for the ministry and for missionary work have quite as much need to study this subject as have Catholic candidates. Consider, for example, such problems as the relation of a missionary to his home government, e.g., shall a missionary serve his government as an interpreter or as a temporary consular official? Shall he send information to officials of his government either at home or in China? What shall be the relation of the missionary to business and to business men, e.g., shall a missionary or his wife engage in manufactures, in the import and export trade, and in Chinese real estate? Shall a missionary permit a business corporation to erect residences on mission property in an inland city, permit its agent to occupy these residences for a period of years and then turn them over to the Mission in exchange for the "courtesy" rendered? What should be the attitude of the missionary in a treaty port toward military organizations? Shall missionaries serve as members and officers in Volunteer corps? Should mission buildings be used for the housing of either Chinese or foreign military forces in time of tumult? Is a foreign national flag to be used for the protection of mission property? Should converts, and non-Christians, be housed in mission stations in time of danger? What should be the policy of missionaries under such conditions as those referred to in St. Matthew 10:23? Should the principle there laid down be applied in modern China or was that condition applicable only in Palestine? These are a few only of the problems which missionaries have to face in China at the present time, and the solution arrived at is of the utmost significance not alone to the missionary but to his converts and those among whom he is at work. The missionary, layman and clerical, is constantly called upon to deal with conditions and not theories—but if he has studied the theory evolved by those who have had experience and who are in a position to answer such questions as those propounded, the missionary may, like the Catholic priest after studying casuistry, know how to handle cases of conscience. Hence the suggestion that an organization like the National Christian Council or the Federated Board of Missions in America should cause a study to be made which would cover modern conditions in mission work so that individual missionaries and heads of missions may know what the experience and advice of numbers is in a given case.

## The Spiritual Urge in Christian Missions

ROBERT MERRILL BARTLETT

**M**ATERIAL factors cannot explain the story of Christianity. The spread of Christianity through the Roman Empire was in part due to political unity, commercial intercourse, a good language medium and the existence of Jewish communities. Moreover, the day was one of religious unrest. Christianity offered an intellectual system which was superior to Stoicism or Neo Platonism; and theology and ethics which were far more satisfactory than Mithraism, Isis and Osiris, The Mother of God and existing religious cults. The new religion won in spiritual contest because: it was clearly monotheistic; it possessed an unsurpassed ethical system; it gave a satisfactory theory of atonement; and centered in an historic personality of marvellous sanity, attraction and spiritual contagion. The spread of this religion is not to be read alone in Constantines; there were Gregorys also.

From the fourth to the fourteenth century the growing church faced problems such as regional division, political protection and internal corruption, but in spirit it survived. Christianity came when the decay of the Empire was well advanced. During the Dark Ages the Church kept a spirit of charity and learning alive, and brought about a kind of inter-nationalism through the missionary services of such men as Ulfilas, Columbanus and Boniface. Trade, war and political aims were factors in the Conversion of Europe. In addition we must consider the ideal of pure religion. Clovis and Saint Olaf combined force and teaching. The Teutonic Knights carried religion with war, but the predominant spirit was the sacrificing love of Gregory. One of the worst pages is the warlike hatred of Islam. It should be remembered that there was a Raymond Lull. Christianity cannot be condemned for its connection with militarism, for all religions have equally sinned. Francis of Assisi displays the soul of Christianity much better than the Crusades.

It is a mistake to speak of the Reformation as wholly political or economic in origin. Mind was stimulated and liberated by discovery and reform. Protestantism was primarily a religious movement, a demand for spiritual ideals. From the sixteenth to the nineteenth century the Roman Catholic Church led in missionary work. This was due to the political and commercial supremacy of the Catholic powers, but, more fundamentally, to the religious desire to aid all mankind which grew out of the Counter Reformation and was the earnest expression of love on the part of this great organization.

Who can deny the genuine idealism of Francis Xavier? Was Robert de Nobili prompted by the desire to carry Italian culture to India? Did Ricci, Schall and Verbiest come to blaze the way for European diplo-

mats in China. Las Casas represented Spanish imperialism in the New World; he was the champion of Indian slaves and the humanitarian representative at the Spanish court. French missionaries in America were not the cause of the Passing of the Red Man. They were the friendly advance guard of the white man, tending to break the sudden and disastrous contacts.

No student of history will divorce the modern missionary movement from the Industrial Revolution, nationalistic growth and commercial expansion, but how many are fair enough to admit that Christianity holds a spiritual ideal which has done more to solve the evils of these present movements than any existing religion? In the midst of national growth, out-pouring of produce and the clamour for materials and markets the current of Christian life was stirring individuals to new religious purposes. The Christian conscience was awakening to meet unique problems in a changing world.

The Society for the Propagation of the Faith was founded among the mill workers of Lyons in 1822 by a poor girl, Pauline Jaricot. Members of this order pledged to pray daily and give sixty cents a year. In 1920 over \$2,000,000 was given by this Society. Many new Catholic orders were organized during the nineteenth century for the purpose of carrying the love of Christianity throughout the world.

Religious revival was the direct cause of Modern Protestant Missions; namely the Great Awakening under Jonathan Edwards in America, the Methodist movement under Wesley and Whitfield in Great Britain, and the Pietistic and Moravian revivals on the Continent. Scores of social reforms, education and foreign mission societies sprang up as the expression of these revelations of true religion. The Missionary Enterprise did not arise from a conviction that foreign nations were inferior in culture or capacity. It came as an earnest conviction that every corner of society should be pervaded by the principles of Christ; that all nations were a family of brothers who should share the good news of personal religion. The Missionary Enterprise did not develop through national subsidy or under political sponsorship. It was created by the development of Christian conscience, nurtured by splendid idealists and carried into operation by self-sacrificing workers. The Missionary Awakening was a natural result of vital religious experience which drove men to make religion a reality in all life.

The Dutch colonial enterprise no doubt opened the way for Justus Heurnius to go to Java in 1624. The Danish King Frederick IV wished to have a missionary representative in the Orient, but this is no proof that Ziegenbalg, the Pietist from Halle, went out in 1706 as a political representative to India. As a matter of fact he did not receive the cooperation of the Danish officials. Every missionary must by necessity be a citizen of some nation and gain his support through

some foreign interest. The history of missions gives no evidence of any specific group of workers who have been subsidized by national funds to promote home interests. It is unfair and illogical to approach missions from the political point of view, and neglect the basic spiritual aim of its constituency. The Moravian Movement is one of the most remarkable altruistic movements in history. Count Zinzendorf sought to initiate a world program to bring men into "Unitas Fratum." Any needy place from the Mosquito Coast to Greenland or Africa was made the object of their sacrificing effort to carry the ideals of Christian living.

William Carey went to India in 1793 without the sanction of his government and with the opposition of British officials. Idealists like Martyn and Duff followed the plea that Carey made for the aid of India.

Robert Morrison studied Chinese in London longing for a chance to get to China. The British East India Company refused to carry him. When he entered China, after his roundabout journey, he carried no government prestige. Scores of societies were founded to help interpret the Christian message to China, organizations made up of sacrificing givers toward a spiritual enterprise.

Years of persecution marked the beginning of Catholic missions in Korea. In 1801 ten thousand Christians were put to death. It is strange logic to urge that priests and teachers would suffer untold hardships to open this part of the Orient for their national interests.

Did missionaries seek primarily to serve the traders in the Pacific Islands? Did they wipe out native populations by introducing a vicious Western culture? Might it not be more fairly said that the missionary has tended to soften and refine the contacts with evils of Western civilization and represent true values! Paton, Chalmers and Selwyn represent building more than destruction.

Mission methods have often been unwise. Too frequently missionaries have carried government prestige, the appeal of a foreign culture, force of diplomatic intrigue or even the threat or guns of war. The failure to make a more significant contribution to the life of the Orient during these many years of missionary effort is sufficient evidence of the lack of wisdom in coupling religion with any imperialistic aim. These failures do not, however, prove that the Christian enterprise is a political tool or that it can be explained on the basis of economic factors. The origin and intention of missions is not to be found in mistaken methods, but in a spiritual process which has been characteristic of Christianity throughout its history. Again and again movements of unselfish passion have occurred:—reactions against social evils, endeavors to widen the scope of religion; and the missionary enterprise cannot be explained apart from this outgrowing germ of Christian life.

Young Christians of the West thrill with a desire to serve mankind and not their nations alone. The remarkable student movements in America and Europe during the last fifty years have made no appeal to nationalism nor to White Race complexes. Their phenomenal power has lain in the high concept that a New World is in the making and that it is the duty of Love to serve the unseen brother. These young people are mystic enough to believe that the New World will come and that they can help to bring it through Christian service.

Idealism has been, and is to-day, the backbone of the Missionary Enterprise. Those who read Imperialism into these pages of History should be fair enough to see also that Altruism shines through.

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## The Use of the Press as an Evangelistic Agency

W. H. MURRAY WALTON

**I**N responding to the request of the Editor of the CHINESE RECORDER for a paper on what has come to be known in Japan as Newspaper Evangelism, I propose to confine myself strictly to a statement of what the method is, and to leave all consideration of its application to China to one more conversant with conditions there than I can hope to be.

Before going on, however, to an actual account of the method itself, it may be a good plan to say a brief word about conditions in Japan, which lend themselves to the use of this method.

In the first place, Japan has a common written and spoken language, prevailing all over the country. Further, as a result of the wise policy of her leaders after the re-opening of the country to the West, she is largely a literate country. It is estimated that 98% of her children attend school, and though this figure may be challenged there is no doubt at all that the overwhelming mass of the people can read. As a result of this there are close on 300 daily papers, some of them enjoying a circulation approaching a million, and possessing a staff and equipment comparable with any of the great Dailies of the West.

In the second place, despite the growth of industrialism, Japan to-day is still mainly a rural nation. Only 14.8% of the people live in cities, and there is no sign yet of any fall off in the country population. These country folk are scattered broadcast over the land and present one of the acutest problems to the Christian evangelist that he is called upon to face. So far, the Christian Church has very largely neglected the rural problem.

In the third place Japan has drunk to the full the thought of the West and though outwardly all is calm and ordered, yet within

there is a conflict of thought going on such as she has never known before. One immediate result has been an unsettling of the religious faiths and in many quarters a noticeable trend to materialism. But nevertheless there is not the slightest doubt that beneath it all there is a wishful yearning for the comfort of religion, greater than the nation is prepared to admit. At a recent Conference of Christian Leaders on the occasion of Dr. Mott's visit to Japan, the feeling was unanimous that Japan to-day is more conscious of her spiritual needs and desirous of having them met than she has been for many years.

These three factors are of the highest importance in considering the method and value of Newspaper Evangelism. For it is largely because of them that the method has come into being.

Newspaper Evangelism may be described as an attempt to influence and lead public opinion by the use of the secular press for the dissemination of Christian information, and the following up of the interest thus quickened.

For this purpose Christian articles are inserted regularly in certain daily papers, at advertising rates if they cannot appear free, and each article ends with an invitation inviting correspondence from those interested. These articles are of all kinds, but they possess one feature in common: they are definitely Christian. No attempt is made to camouflage their message. This does not mean on the one hand that they are aggressive towards other religions. It has been found best on the whole to ignore them; or perhaps more correctly to endeavour to counteract them in a positive way by the presentation of the more attractive and more satisfying gospel of Christianity. Where controversial articles have appeared the result has been very much open to discussion, inasmuch as the passions they have aroused have certainly to be offset against the abuses they have checked. This does not mean, on the other hand, that the articles have ignored the problems of the day. For example from our Tokyo Office we have had during the course of this year articles on 'The Philosophy of Worry,' 'Christianity and the Home,' 'Christianity and the Sex-problem,' 'Christianity and Present-Day Problems,' "e.g., militarism, secular education, race differences, etc." In addition there have been articles setting forth simply the fundamental truths of Christianity. Like St. Paul we have endeavoured to be 'all things to all men, that we might by all means save some.'

These articles have appeared in one of the leading papers of the country and without exception have been written by Japanese. They have averaged about one column in length, which is equivalent to about 500 words in English.

As has been said above each article has ended with a short statement offering fuller information to such as may desire it. There has been

no attempt to display this offer; the type is the same as that of the article, which almost guarantees that those who apply have already read the article itself.

On receiving a request from an enquirer, the applicant's name and address is immediately copied into the register book in the office and he is given a number, known only to the office staff, which simplifies the matter of filling any future communications. The application itself is studied carefully and as suitable a selection of literature as is possible is made, and this together with a Gospel, details of the 'New Life Society' formed to help enquirers, and a specimen of the monthly magazine is sent to him. Membership in the Society requires the payment of a fee, which is graded according to the period it is meant to cover, and which incidentally affords an interesting test of the applicant's seriousness. Members are entitled to certain privileges, amongst others being the use of a Christian Circulating Library, (and here it should be mentioned that with the first packet of literature an abridged and annotated Library Catalogue is sent), the magazine free, introduction to the local church if one exists, or failing that instruction by means of a Correspondence Course. In some centres where there is no such church groups have been organized, and Sunday services and sermons sent regularly to the group-head. This not only ministers to the group itself, but also serves to quicken the members' enthusiasm to win their neighbours.

Such in very brief outline is Newspaper Evangelism. It is a dissemination of the Christian message and a systematic following-up of the same. Much more could be said under this head, but space does not allow. Suffice to mention without comment the part played by card-indices to enable the office to keep in touch with each individual member, or to make mass-introductions of applicants at times of any special local effort; or again, the countless opportunities for personal work amongst those who call at the Head Office for one purpose and another.

In passing on to give some of the results it should be said to begin with that those who are engaged in this work, while grateful to God for every token of His blessing are yet at the same time keenly conscious of the fact that there is still very great room for improvement, and that in many ways we are still pioneers. We have not yet seen the results we should and shall, because we have not yet discovered the best way to conserve results.

Of course the first great value of this method is that it serves to keep the Christian message continuously before the public. In time almost unconsciously they come to imbibe its ideals and make them their own, and though they may not respond personally to the call of the Saviour, yet it will be easier for their children. That the articles

are widely read is proved beyond a shadow of doubt by the size of the response. The articles issued from our office in Tokyo have in the course of ten months produced nearly 7000 applications literally from all over the Far East. These articles have only appeared once a week, on Sundays. The applications have come from people of every kind and description, but it is safe to say that the majority belong to the younger generation of educated country men. In one of the prefectures where this work has been tried for a longer period requests have come from every one of the 230 villages within it, in only eight of which any other Christian work is being done.

But if the first justification of the work lies in its breadth of appeal, the second does not lie far behind in the shape of its value to individuals. Consideration of space prevents anything but the barest reference to those to whom it has meant everything spiritually. Yet one cannot but refer to the story of a vice-mayor who saw an article in a friend's house and who after his conversion braved the hostility of a Buddhist village and won, or of a prisoner whose life was changed through a piece of newspaper wrapping some bread sent in by a friend and incidentally containing the Christian message, or of a sick man and his wife who were taught by correspondence and baptized the first time they met a Christian worker and are alive to-day to testify to the fact. Such stories offer a romance which one is not wont to attach to card-indices. Through the work of one office alone over 200 have been baptized and of these many of them received practically their entire instruction by means of the Correspondence Course.

If the individual can be reached so can the group. One Branch reports the rallying of its members to engage in an effectual purity campaign; another tried the experiment of a winter school, which though not largely attended proved abundantly worth while. In a third centre the motor van is now in use to carry the gospel to the villages where a nucleus of enquirers is already gathered.

Both the National Christian Council and the Federation of Christian Missions have affirmed unequivocally their belief in the method as an effective means of evangelization, the former going to the extent of recommending the establishment of an office in every prefecture in the country. At present there are some half dozen centres in Japan, where the work is being done systematically, and without exception the testimony to its value is the same.

Certain questions, however, will come to the mind of those who would fain pursue this subject further, and this article can end no better than by anticipating some of them.

Is not this method a very expensive one? The answer depends on what we mean by expensive. We have just brought to a close a nationwide evangelistic campaign. It has cost about \$7,000 Mex. It is

estimated that it has reached 200,000 people in some 220 centres. It is safe to say that half of this number would either be Christians or those attending the meetings for a second or subsequent occasion. For a similar sum of money by means of Newspaper Evangelism it is possible to reach a non-Christian audience ten times as large every Sunday for a year and a half! 'When looked at from this standpoint Newspaper Evangelism can hardly be called an expensive evangelistic luxury! While of course the cost of advertisements vary in every land, yet experience here shews that they represent about one-quarter of the total outlay. The cost of plant is happily very small. It is always possible by restricting advertising to reduce expenses.

A second question that arises in connection with the conservation of results is 'What is the relation of the work to the Church?' 'Is it best done as a Mission work? or a Church work? or an inter-Church work?' In Tokyo we are going on the plan of associating the work very closely with the Native Church. Our office bears its name. The articles reveal its connection. Both literature and correspondence emphasise the importance of Church membership. One result of this is that the Church as such rallies round to one's help and though at present it cannot bear financial responsibility, yet in a hundred other ways it shews its good-will. At the same time though this bit of work is Anglican, we have steadfastly gone on the plan of pooling our knowledge with our brethren of any denomination, and where our own Church does not happen to have a worker to introduce enquirers to the clergy of other churches.

A final question is 'What sort of Correspondence Course do you use? What method is the best to follow in teaching people by post?' Here experiment and experience can alone decide. In Japan there are at least three courses in use, one a very elementary one following the catechetical method, another consisting in the main of directed Bible Study, while the third centres round the Personality of our Lord and is intended for people of better education. The crucial problem is how to so strike the balance between the spiritual and the intellectual as to lead the student into a living and intelligent faith by the time he is through.

One final word must be said by way of caution. The method is one which requires much organization and thought. It is one in which machinery plays a very essential part. It is one in which the largeness of the response constantly tends to swamp the claims of the individual. For these reasons it is a method which requires to a special degree the exercise of prayer. It is only by being closely attuned to the Master's mind that it is possible to appreciate the longing of the multitudes and to discover the type of message which will best reach them. It should not be undertaken without much thought and prayer.

## Christo-Centric Broadmindedness

FRANK RAWLINSON

“**D**O the religions of China indicate sense of need of anything in Christianity?” In some such words was I questioned a year or more ago. I finally ventured this answer. “The religions of China are to some extent utilizing Christian methods of propaganda. But this is accompanied by a rising conviction of the sufficiency of their own systems of religious thought.” Buddhists in particular have taken over a phrase frequently used by Christians in recent years and so are now claiming that Christianity is half-way to Buddhism or that Buddhism is the fulfilment of Christianity. We are entering a period of self-conscious propagandic revival on the part of China’s long quiescent “faiths.” China’s religious and philosophic systems are reasserting themselves. A period of keen religious competition is beginning. China is being stirred by these awakening “faiths.” Christians must, therefore, needs understand and approach sympathetically these reviving “faiths.”

Over against this rising spirit of religious competition, however, is a warm appreciation of the personality of Christ. The genuineness of his spirit and purpose is widely conceded. The anti-Christian sharpshooters direct most of their fulminations against “Christian” practise, but little against the personality of Christ. It is the gap between Christ’s spirit and purpose and the Christian spirit and practise that receives most attention. In “La Jeunesse” for March 1920, Mr. Chen Tu-seu, a progressive scholar, advocated the adoption by China of Christian moral education based on the life and teachings of Jesus Christ. Certain eclectic societies are including Christ in their small and select pantheons. Mr. Liang Chi-chao, a reformer who has suffered for his views, is a leading modern exponent of China’s ancient lore. He has said, “Mo Tzu is a small (小) Christ . . . Mo Tzu is also a big (大) Marx.”<sup>1</sup> Christ’s personality evidently has an outstanding significance in the mind of this Confucian scholar. A message and program embodying the spirit and purpose of Christ as thus understood would escape much if not all of the opposition now facing Christianity because of apparent entangling alliances or conjunctions with materialism, imperialism and a disunifying religious philosophy.

The present attitude of the non-Christian Chinese towards Christianity has three aspects. (1) Anti-Christian *criticism*. (2) Sympathetic *appreciation*. (3) An emerging religious *competition*.

How can or should Christians meet this rising tide of criticism, non-Christian evaluation of Christ and religious competition? At pre-

1. A Critical Survey of Mo Tzu, (墨子學案) Liang Chi-chao, page 43.

sent Christianity in China is like an army holding a besieged position and engaged in watching other armies rather than in pushing forward in adventurous leadership. It is on the defensive. It is marking time. A new plan of campaign is needed. The driving forces now stirring China are coming from outside Christianity. This non-Christian Chinese appreciation of Christ, and the criticism of what are taken to be un-Christlike practises, constitute a call back to unalloyed Christianity. It is a message from those whom the Christians seek to win pointing out the only way they can be won. To meet this challenge the high spirit and high endeavor of Christ must be predominant in Christians. The present situation in China is a call to return to adventurous enthusiasm!

How can the Christian forces disarm the criticism of the anti-Christians, retain the friendship of non-Christian sympathizers and meet wisely the competition of China's reviving religious systems?

Three attitudes are possible. The attitude of Christians within and without China is much less iconoclastic towards the "faiths" of China than it used to be. That is a hopeful change. And yet the old attitude of religious isolation and aloofness that has marked the relation of Christianity to other "faiths" is still in evidence. The Buddhists have several times within recent years invited Christians to their conferences and have listened with courteous attention to their message. Buddhists are trying to understand Christianity. But Christians are making much less effort to understand Buddhism. Dr. K. L. Reichelt through the "Christian Mission to Buddhists" carried on in Nanking since November 1922, has reached many Buddhists and Taoists. But his work has received little recognition from the Christian forces in general. Some Christians are admitting in books and otherwise that there is much good in these other "faiths." But most Christians in China, particularly Western Christians, are acting as though this "good" is no good to them. This complacent aloofness is easily taken for either self-righteous vanity or fear. But why should modern Christians imitate the attitude of the Jews towards the Samaritans and have no "dealings" with other "faiths"? One serious result of this attitude of complacent aloofness tinged with religious vanity is that Chinese Christians find themselves unprepared to cope intelligently with Buddhist propaganda. Thus one flank of Christianity in China is left undefended. Christianity finds itself in no-man's land with one barrage of ignorance behind it and another of criticism in front.

When urging that religious aloofness is a weak front to show to other "faiths" one frequently hears the statement, "We must guard against a weak and nerveless eclecticism." Of course we must! We must guard against anything "weak and nerveless." Eclecticism tends to lump things together indiscriminately. It must be said, however, that present-day Chinese eclecticism tends to put together the good

rather than the bad in the differing systems it espouses. This makes it a more significant competitor. Many Christians conservatively fear that any "dealings" with other "faiths" will leave Christianity without any particular task, color or message. But why? Eclecticism as practised in China does, it is true, mean alliance between "faiths." That is not what we want. And yet why should we fear that under any circumstances the distinctive manifestation of God which marks Christianity will be lost? Can the starlight quench the sunlight?

Independent exclusiveness leaves many Christians unable to defend their faith in the face of other aggressive "faiths." Eclectic inclusiveness tends to leave them lost in the forest of indiscriminate acquiescence in everything. The one weakens our defenses: the other leaves us without direction. Neither is desirable. There is, however, another attitude possible which avoids the dangers in both of these. At the close of a statement setting forth the work of the "Christian Mission to Buddhists" and showing how he and his fellow-workers strove to sympathize with and incorporate the truth in Buddhist symbolism and thought Dr. K. L. Reichelt said, "Strictly Christo-centric and consequently very broad-minded."<sup>2</sup> "Christo-Centric broadmindedness" is taken as the subject of this chapter and the definition of the spirit in which I wish to present certain aspects of Chinese life and thought.

What is Christo-centric broadmindedness? It is not religious aloofness since it begins by admitting the possibility of common emphases or contributions in other "faiths". It is not weakly inclusive since it evaluates everything in the light of Christ's personality. It does not ask men to give up anything that makes for the type of personality which is Christ's. Of course, our attitude to other "faiths" cannot be tested by any definite instructions given by Christ. He gave none. It is a challenging problem left to us to grapple with. In China Christianity is up against religious systems that have again become vital. These inherited "faiths" of China do not aim at persecution. But they propose to make full use of their religious liberty. They are challenging the claim of Christianity as to the *superiority* of its message. Christo-centric broadmindedness is a new way to meet a new situation.

Christo-centric broadmindedness has a human and a religious aspect. It involves the frank facing of human and religious facts. It takes account of similarities as well as differences. Christianity has been presented too much in terms of exclusiveness and differences. Religious differences are often the result not of a particular religious dynamic but of social organization. A Christo-centric broadmindedness will always ask of any religious or social idea or practise, Does it or could it help build up a Christ-like personality? Few sincere religionists in

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2. The Quest for God, O'Neill, page 188.

China would find that test objectionable. To secure such personalities is the chief aim of Christian effort.

What, then, are some of the steps in a Christo-centric broadminded attitude on the human side?

There is need that those who go to work among people of another civilization than their own keep in mind the *inferiorities* of their own civilization. It is a common and easy error to judge another nation or race by comparing their worst with one's best. This tends towards social and religious vanity. For instance since about 1900 the United States has become the largest supporter of Christian and philanthropic work in China. During the same time homicide, banditry, crime and sexual irregularities are frequently referred to in public as being, in proportion to the population, as bad if not worse in the United States than in China—civil war of course excepted always and everywhere! No data for conclusive comparisons as to prevalence of such evils in China are available. For instance the total direct cost of crime in the United States is practically equivalent to all the expenses of the Federal Government!<sup>3</sup> Opinions will differ according to individual experiences. But the fact remains that while Christianity in the United States is the most active agent in promoting religion and philanthropy throughout the world it fails to curb these social evils within its own borders where it has the right of way. Banditry in China might find some excuse in the high economic pressure obtaining there. In "Christian" America high economic standards reduce this excuse to a greasy rag.

To curb our impatience with China's slow progress in reform we need to recall constantly how recent are the dates on which some social and political reforms were achieved in "Christian" lands. The outstanding growth of the scientific spirit and religious liberty, said by many to have a causal as well as a concomitant relationship, have taken place within little more than a century: the roots, of course, go farther back. The first girls' high school in the United States was started in 1826: the first girls' school in China was established in 1897: previous to this Chinese girls could to some extent be tutored at home. National education in England was started about 1834. It was not, however, till 1870 that the government got effectively behind it. China's *modernized* governmental system of education began in 1902. It was long preceded by a national civil service examination open to all but a small minority of the population.<sup>4</sup> Professor Twiss, an American educational expert working under the "Society for the Advancement of Education" says, that China's educational system made more progress in the past thirty years than was made by public education in America

3. World's Work, December, 1925, page 136.

4. The Government of China, Hsieh, page 143.

during its first thirty years.<sup>5</sup> In England the right of self-government was granted to towns in 1835 and male suffrage was made practically universal by being finally granted to agricultural laborers in 1884. Up till near the beginning of the 19th century the sale of seats and bribery of members in Parliament was customary. It was at about the same time also that the great English journals gained sufficient freedom to be effective in public affairs. Jails in England were then a "chaos of cruelty and the foulest immorality."<sup>6</sup> At the beginning of the 18th century by far the greater part of the English people could not read or write. Religious tests for admission to offices or degrees in the English universities were not abolished till 1872. The mechanical inventions that revolutionized industry took place about the middle of the 18th century.

One sometimes hears the question, "What is the matter with China that after two or three thousand years of history she has made no further progress?" That question needs to be asked with much more discrimination than usually underlies it. For students of China's arts and institutions are by no means convinced of wholesale Western superiority in these regards. And even in realms in which the West takes the greatest pride she is only a generation or two ahead of China. And counting as life moves on in its full sweep China will soon catch up in these. What then?

Western Christians in China often refer to the undesirable condition of women in China. It is a subject that needs to be mentioned with soft and careful words. Chinese women are, it is true, behind their Western contemporaries in public freeness and education. But it was only a generation's yesterday (1869) in which John Stuart Mill wrote of English women, "but no slave is a slave to the same lengths, and in so full a sense of the word, as a wife."<sup>7</sup> Many of the disabilities of women in the "Christian" West have been removed, others have become obsolete. Yet their enfranchisement is still a new phenomenon. And within recent months quite earnest discussions went on in the Southland of the United States as to the capacity or rights of women to preach. Furthermore it is well to keep in mind that the social equalization of women which took place in the West during the 19th century was as much the result of the industrial revolution which changed the economic status of women as of anything else. Else why did it not take place long before? This point of the relative position of Chinese and Western women must be dealt with softly!

Quite aptly may the Chinese also ask, "Why did it take *so long* for the principles of Christianity to stimulate these reforms in those lands where it had the right of way?"

5. Science and Education in China, Twiss, page 11

6. Short History of English People, Green, page 360.

7. Readings in Modern European History, Robinson and Beard, page 476.

There are also common world problems which must be kept in mind if Western Christians would avoid the charge of self-righteousness. The "Christian" West has no solutions to offer to China as to the social snarls of race prejudice, war, narcotic addiction, industrial discontent, or the stabilization of family life.

Take war. The Chinese people have a stronger prejudice against militarism than Westerners. They have looked down on not up to the soldier. The Confucian principle of love or "benevolence" is against it. Yet Mo Tzu who most definitely opposed militarism once helped a state to prepare itself for military defense. The Confucian rulers have made use of military force whenever it suited their political whims. The people have raised the God of War to a pinnacle almost as high as that of Confucius, and filled many temple niches with martial heroes. The Buddhists, however, are pacifists though some of their temple defenders are of martial origin. Liang Chi-chao interprets and commends Mo Tzu as being against military *invasion* but in favor of military *self-protection*.<sup>8</sup> This is essentially the prevalent position of the "Christian" West, a position taken much later than by Chinese philosophers. This principle has not yet solved the problem of war in either China or the West. A Chinese after listening to the extremely diverse opinions of Christians in a discussion on war, queried, "Why did you not settle this problem before coming to convert China?"

Take also industrial discontent. Chinese labor is restless. This restlessness will undoubtedly increase. What can one expect in view of the terrible economic pressure under which most Chinese strive to make ends meet? In the United States, on the contrary, economic conditions and standards of living are high. The protection of these standards of living is the aim of much legislation. And yet industrial discontent is steadily rising also in this land of protected standards of living. It has been computed that there have been in the last few years on an average nine or ten strikes a day in the United States, a majority of which have been over wages.<sup>9</sup> And that in a population one-third that of China!

Then there is the narcotic drug fight. This furnishes much food for mental Fletcherizing. At the Geneva Conferences (November, 1924) the most persistent pressure for drastic action against the production of narcotic producing plants and for stringent measures against the traffic came from the Orient. And it was finally the representatives of a "Christian" nation who blocked forward action. Moral leadership in the anti-narcotic campaign seemed to pass out of the hands of "Christian" nations. In making this statement I do not intend, of

8. A Critical Survey of Mo Tzu, Liang, page 27.

9. Causes of Industrial Unrest, Fitch, page 7.

course, to minimize the culpability of other than "Christian" nations or individuals for their part in the traffic.

The fact is that whatever the efforts of some Christian groups to do battle with certain social evils "Christian" civilization does not bring to China any generally accepted solutions for or policies against war, racial prejudice, the narcotic traffic, industrial discontent or family instability. The rising divorce rate in "Christian" lands is a sign of a weakening of family stability. The "family is now less stable than it has been at any time since the beginning of the Christian era."<sup>10</sup> This development has reached its most advanced stage in the United States. Such social problems can be solved only through international cooperation. But so far they have not yet been solved in and between "Christian" nations. That fact, whatever their theological belief about the present world, should keep Christians humble. It is quite common to charge China's economic, political and social "backwardness" to the inadequacy of her religious systems. In "Christian" lands, however, one religion has had the right of way. To what then shall be charged this failure to solve these common social problems in and between "Christian" lands?

Where shall we find a basis for Christo-centric broadmindedness? It can be found only by learning to think of other peoples and "faiths" in terms of *mutual virtues*. A right attitude between the citizens of different nations is only possible when they compare the best that each has. The Chinese quite frequently speak of Western civilization as materialistic. This is partly due to the fact that the pressure of mechanistic militaristic appliances is most prominent in their minds when thinking of the present international treaties. The conjunction in these treaties of the right to propagate Christianity with the legalization of opium and a policy of military force helps along this idea. It is strengthened by the constant reiteration by press and individuals that the United States is out to protect her standards of living, and statements like that in an editorial of the *World's Work* for November, 1925, (page 22) "The essence of American life is more brains and mechanical power, less human drudgery, and a higher standard of living." That is, of course, purely a utilitarian idealism. Many Westerners, on the other hand, are prone to think of the Chinese as superstitious and lacking any worthwhile idealism. Such see only China's narrow twisted, dirty streets, and the gray colors of closely enwalled dwellings. And yet, as a Chinese friend recently said to me, "Back of America's materialistic achievements must be a spiritual drive." He saw truly. Likewise back of and somewhat obscured by China's superstitious notions is a fascinating and uplifting idealism. As a result of this spiritual drive back of Western materialism there has gone out into the world that great philanthropic effort known as the foreign missionary enter-

10. Principles of Sociology, Ross, page 386.

prise. The West has moved upon the East not only in terms of materialistic interests or achievements but also in terms of a humanitarian and religious idealism which has helped to arouse the East to take its place in a world changing rapidly under the influence of scientific knowledge and industrial readjustment. The humanitarian idealism of the West is sharing with the East its increased mastery over material forces and conditions. Furthermore this humanitarian idealism is helping the East unlock its buried treasures of religious and idealistic thought. It is also aggressively studying the unsolved problems of war, race relations, industrial unrest, narcotic addiction and family life.

The Chinese feel likewise that they have a contribution to make to the world, though in this as in some other things they are about two or three generations behind the West. While talking with a group of missionaries and Chinese recently the question was raised, "But what has China to contribute to the world?" The Chinese present suggested the following emphases as possible contributions. (1) The fuller personalization of human relationships. (2) Social responsibility as over against excessive individualism. (3) Loyalty (忠). (4) Reciprocity (恕). The meditative or contemplative aspect of the religious life, æsthetic ideals and achievements might also be mentioned. For instance Christians ask God to bless their wars. Buddhists and Confucianists do not make this prayer to the founders of their particular systems. Perhaps when Christians pray as earnestly against war as for it its elimination will be easier.

Christo-centric broadmindedness has a particular relation to matters religious. Some steps in this connection will, therefore, be mentioned.

Christians differ among themselves on things considered highly important. Sincerity is, however, generally conceded to one's theological opponents. Confucianists and Buddhists may likewise sincerely hold their viewpoints. Sometimes, indeed, wrong views may be sincerely held. A broadminded Christian should recognize and act on this mutual religious sincerity. Only on this foundation of a mutual recognition of sincerity can friendly intercourse between those of different "faiths" be set up.

Again in dealing with other "faiths" Christians should look for similarities and not emphasize differences only. The Buddhists, for instance, have emphasized separation from the world as necessary to the development of the spiritual life. This has been and still is for many Christians an important aspect of spiritual living. Both have espoused and practised personal devotional religion. Christianity, Buddhism and Confucianism all lay tremendous emphasis on the primacy of moral character. Other similarities will be developed later.

This good in other "faiths" that we have or may find should be recognized as coming from the one source of good, God. Where else

could it come from? To look for the good in other "faiths" therefore, is to look for the workings of God. It is to search for the witness God has not forgotten to give to Himself and to make use of it. To the extent, therefore, that we recognize good in other "faiths" we recognize that God has worked through them. The way God has worked among other peoples may add something to our understanding of human relationships and of God. And Christians may confidently expect that through groups of Oriental Christians utilizing their own spiritual inheritances God will become more meaningful to Christians of all races. No race has fathomed all that God means. Only when men of all races combine their understandings of God in the light of Christ will the fullness of God become clear to us. We can only understand Christ's revelation of God as we understand His workings in and through all races and relationships of men. The present World Christian Movement is shot through and through with thoughts about the way God has worked in and through one race. To see God through the eyes of interracial equality and brotherhood will magnify the conception of God. Once men thought there were only about 6,000 stars. Now they know there are millions. They were always there. The telescope has widened the arc of our sight. To see God through a real working interracial brotherhood will show more of Him. The World Christian Movement is a bigger telescope for the soul.

The Western Christian, furthermore, comes to China with religious ideas systematized in creeds and theologies to a degree far beyond that existing in the New Testament and in China. I know of nothing resembling a creed in China unless it be the simple formula presented to Buddhists for daily living. Dr. W. A. P. Martin in "The Lore of Cathay" has translated an anonymous and dateless "Chart of Chinese Ethics." It is a very inclusive analysis of ethical idealism. But it was never set up as a creed. Much of Chinese thought is unsystematized. The value of Chinese idealism cannot be tested by the still incomplete efforts of non-Chinese Christians through two milleniums to systematize their ideas. Western Christians tend to make a fetish of systematization in and for itself. The only way to understand the good in Chinese thought is to apply to it the same process that has characterized the systematization of Christian ideas. In order to show how the ideas of God and righteousness grew in ages past and even under conditions of spiritual and social backwardness it is customary to take these ideas and put them together with a view to showing their cumulative significance for the present. This is taken to be a legitimate method. Much in the Psalms written by David has a value as indicating the strivings of the soul after God quite apart from his idolatrous practises and adulterous downfall. Likewise the monotheistic ideas of Abraham are of value apart from the quite unsatisfactory way he treated his con-

cubine and their child. In studying this development of worthwhile ideas in the past those of lesser worth or contrary significance slip into the background. This method of approach is open to abuse. Nevertheless it enables us to emphasize and find a fitting place for ideas of the past of worth to the present. We may deal with Chinese life and thought in the same manner. We may search for and put together the good in the Chinese mind, note its cumulative effect and then try to discover how it may have a more dominating place in the directing of life. This is something that later I propose to do.

Again Christians should be willing to compare the good in other "faiths" with that they hold to find out where cooperation is possible for the common good. In this way Christianity should be cooperative not competitive.

This all, of course, involves a willingness on the part of Christians to submit the "truth as they hold it" (another frequently used phrase) to any test, scientific or otherwise. The failure of Christians to invite Buddhists to Christian conferences to explain their views looks as though Christians fear the testing of truth. But what test can hurt the truth? Hesitancy to submit truth to a test looks strangely like uncertainty as to whether it is truth! The Christian should also be willing to seek facts first and always. The New Testament does not teach science. Yet the God of the New Testament is the same God now being further unveiled in the natural realm by science. Christians spend too much time fighting for the truth. It can fight for itself! Religious aloofness looks like a fear that truth is not self-sustaining. What is true will win over any test. The Christo-centric broadminded Christian need fear no test.

The truth, then, is not upheld by complacent exclusionism. Christians may share a search for God with sincere adherents of other "faiths" and depend on God to protect Himself. God or truth do not need human protection. Because much of modern religious controversy looks like an attempt to protect God it results in belittling Him. If God thus needs man's protection then He is even more finite than H. G. Wells makes Him out to be. Truth like light will enter if we open the doors and windows of our hearts. It cannot be kept out. To say to adherents of other "faiths," "We want to share with you the search for God," is to have an entree into their sympathy otherwise much more difficult to obtain. To be Christo-centrally broadminded, therefore, is to set God more free to work His will.

There is, after all, considerable overlapping of the psychology of religious aloofness as shown towards other "faiths" and that which marks the relations of some Protestant groupings and particularly as seen in the mutual aloofness existing between the three great branches of Christianity—the Greek Orthodox, the Roman Catholic and the Protestant. This aloofness is the result of stiffly exclusive convictions. Many

Protestants are little if any more willing to share the search for God with Roman Catholics than with those of other "faiths." Mere exclusiveness thus becomes one of the marks of truth. The assumption is that superiority of comprehension of truth justifies aloofness from other "faiths" because they are all error and from groups or branches within one's own faith because they have error mixed with their truth. Out of this springs the idea that religious competition rather than cooperation is necessary or inevitable. To the stiffness of religious conviction is added the motive of the self-preservation of the group. This psychology of religious competition and group self-preservation is the root of the infinite divisibility of Protestantism. Within Protestant Christianity are being built up "empires" (a word sometimes used by denominational leaders) that have been and still are imperialistic and competitive as regards other Protestant "empires" and other "faiths". The psychology of religious competition and aloofness should give place to that of cooperative and humble searching for and sharing of the truth. It is a change in psychology that is needed not a change in actual religious values.

What has been said should not, of course, be taken as suggesting that an interreligion alliance is possible or even desirable.

It will lead to humility to realize that just as the "Christian" nations have not yet solved the great social problems in and between themselves so the great branches of Christianity have not yet solved the supreme problem of spiritual unity. Fortunately the stiff aloofness that marks the relations of various groups within Christianity is weakening to some extent. Likewise openmindedness on the part of Christians towards other "faiths" is emerging.

Christianity thus stands before the world of men as a religion striving to make itself world-wide and directing its attention to and calling on men everywhere to worship one God and Savior. But Christianity has not yet found the way whereby the worshippers of the one God may achieve unity of spirit. The denominations and branches within Christianity are contiguous but not, generally speaking, in communion. They are unified as to the object of worship but disunified as to the spirit and way in which that worship should be carried on. This discussion leads inevitably to the disquieting question, Can Christianity demonstrate to China the possibility of spiritual unity among men? This question will be referred to again later.

The Western "Christian" world has not been so eminently successful in understanding God as manifested in Christ that it can afford to ignore any chance to understand Him better. Furthermore Christians should aim to promote the spiritual life on a higher plane than that of criticism of or competition with other "faiths." These are the weapons of religious defense. Christianity must get out of the trenches. Its spiritual dynamic must have free play. The emphasis must be not on

Christ's exclusive uniqueness but on his unique inclusiveness. Christians may enter into the common search suggested above confident that they have what the search is after, to some extent at least, and yet realize that when those of other "faiths" find the truth through this common searching it will mean all it possibly can, and that this search will also enlarge their present spiritual values and discover to them new depths of spiritual comprehension.

The truth is not dimmed by being sought in a spirit of humble searching with those of other "faiths". Christ will lose none of His significance because His followers are free from religious vanity. Christianity should be a challenge to men everywhere to search for spiritual reality. The goal of the search will not be missed because sometimes sincere non-Christians set its terms. Men will never fail to find God when they seek Him sincerely. Christo-centric broadmindedness, therefore, is a willingness to search for God in any way desired by sincere men and women. It has to do not so much with deciding what is to be sought for as the methods used in the search. Sincere Christians will always courteously examine what others deem aspects of truth. Of course such a search will be long. It will call for patience, and self-restraint. It is harder—much harder—than calling on people to accept one's own ideas without listening to theirs. But there is no other really adequate way to win men to the search for God?

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## Works of Peace in Marshal Feng's Army

LUELLA MINER

**O**NE cannot gather accurate statistics, nor many reliable facts to report in a stay of three days as the guest of Marshal and Mrs. Feng, but a short period of informal, friendly intercourse last August (1925) in Kalgan did give an opportunity to get the atmosphere, not only of their beautiful family life, but also of the army life and its related industries. For with Mrs. Feng as eager, enthusiastic guide, the writer walked through camps, factories, schools and homes for orphans and the disabled, every waking hour of those three days receiving impressions of a new life and spirit pulsing in China.

It was January when Marshal Feng and his family went to Kalgan, and in August the "New Village" stood outside the city as one of the silent witnesses to the constructive work of the army. It had been built entirely by his soldiers, from the making of the bricks to the driving of the last nail, with only a little help from skilled carpenters, and it seems like an epitome of the unique army life, which is home, school,

factory, and church life as well. The center of this life is a large hall, well built of bricks, the main room of which I saw on four visits, alive with varying activities. Once it was filled with tables at which soldiers were playing games, probably its most constant use. Once it was prepared for a fellowship dinner to which Mrs. Feng invited the wives and mothers of officers and local officials, with women teachers and social workers, both those connected with army activities and others. The large company met in a spirit of perfect democracy, all dressed plainly, all chatting together freely. It was a little thing, but to one who had just seen a totally different official life in Peking, it was indicative of a new leaven working, and was vastly significant. The next day some of the highest official ladies were again the guests of Mrs. Feng in this room, and sat with the orphans and disabled from two of the newly established homes to partake of a simple and abundant meal, much like that of the previous day. Marshal Feng gathers the rich and the poor for social intercourse in this same family fashion. The fourth time the hall was prepared as a chapel, and filled with benches for the regular Saturday evening religious service for officers and their families. Here again it was the "beloved community" meeting, and only uniforms reminded one that this was the heart of a great camp.

A large reading room occupies one end of this building. In other substantial brick buildings are the schools for wives of officers, the newly established school for training army chaplains, a reception building for the lodging and entertaining of guests, and homes for religious and social workers in the army. One passes through extensive recreation grounds, where soldiers are engaged in various sports, to the extension of the New Village built for officers' residences. Here all the low bungalows are made of adobe, but are airy and comfortable. They were not quite dry enough for living quarters in August, but Marshal Feng had just moved his private study into a large room in one of them, and the family were soon to move into the other rooms. This bungalow was exactly like the many others, for in this life too there was to be no distinction of high and low.

Detachments of soldiers were to be seen wherever one walked, returning from road-making or other tasks, or at work in the factories, the mint, and flouring mill. In the mint eight hundred are employed, but many of the workers were from the ranks of the beggars and the previously unemployed. Not a beggar was to be seen on the streets of Kalgan. Every enterprise touched by this army pays financially, and the verve and morale of the workers is one explanation of it. This spirit is spread by the soldiers, who share in every interest with a real interest born of feeling that each one is part of a big, worthwhile movement. Every soldier in the great army is learning to do something beside fighting, but he is also taught to do the latter well.

Whether returning from drill, or from breaking stones on the highway, each squad marches back to its quarters with a quick, elastic step, or often moves on a run, and though the men may be tired, there is a look of being alive, and of achieving on their faces. Their work in helping some two thousand Chinese colonists to get established in new homes in Mongolia was too far away to be visited.

The following words were written soon after the summer visit, when impressions of this camp life were fresh:—"One forgets that over a hundred thousand soldiers under Marshal Feng are not only engaged in these constructive works of peace, but are daily drilling for possible wars, and dreams that, war averted for five years, this good government, this spirit of the loving community, will have spread to adjoining provinces, and formed a bloc too strong for hostile forces to attack. The marvel grows of this army, kept from liquor, tobacco, and prostitutes, happy, loyal soldiers with officers sitting down to eat with their men in a democracy as unique as is the absence of cigarettes. And it all started with this stalwart Christian man, who walks in his scrupulously neat blue cotton suit from his low six room home to factory, mint, council rooms, or drill grounds, eating two meals a day, always finding time for his much-loved books, including his Bible, and for prayer for the China that may be if he and his like-minded associates can continue unmolested their work of building the Kingdom. One cannot live in the midst of it for three days without the conviction that though in time of peace Marshal Feng is preparing for war, it is these works of peace that are on his heart."

Why should the few simple pictures so inadequately depicted here seem significant at the present time in China? Perhaps it is because they betoken what might be called, on the psychological side, the sublimation of the fighting instinct. In all these works of peace there is the primitive ardor and dash, the forgetting of self in a dominating idea surcharged with emotion, and in the end, the sense of victory and achievement. And practically the significance comes from the fact that this same transformation can be wrought in every other army in China. Perhaps we see the dawn of that new day in recent events.

From what might be called Marshal Feng's platform recently published, a few extracts will show how his interests are works of peace. After stating two other objects. 1. To make the country a real republic. 2. To promote self-government (in which he says:—"Regarding Communism, considering the weakness of our country, and the backwardness of her economic condition, the doctrine can never work, and therefore it cannot be adopted. As to Bolshevism, it is totally out of the question), he gives 3. To maintain peace in the country. After a long statement showing the sorrows in which militarism has involved China he says: "I shall always advocate the maintenance of peace. Unless the existence

of the nation is at stake, I never wish to see war. Even if war is unavoidable, I shall do my best to mediate, and shall not allow myself to be involved. . . . Train soldiers for peace. I adopted this policy several years ago. Hence the soldiers under me are trained not merely to fight, but to protect the nation, and to be worthy citizens, so that while in the army they may have sufficient knowledge in military art to be a defence against attacks on the nation, and when demobilized they have adequate training in handicrafts to earn an honest living. I see that they strictly observe discipline, I encourage them to study. I pay attention to their virtues. . . . Employing soldiers to maintain peace is my object, and with this object in view *I look for cooperation* to do away with the tendency toward mutual strife and destruction." 4. To further economic development. This is the longest and most constructive section in the "platform," for this is the work to which Marshal Feng is devoted. The closing paragraph reads in part; "When the country has been fully developed economically, all internal disturbance will come to an end. . . . Although internal strife often finds its origin in a few avaricious officials. . . the peoples' difficulty in making a livelihood is the real cause of it."

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## Undermining Barriers in South Africa

**D**URING the first half of 1925, a successful "United Missionary Campaign" was conducted in the principal cities and towns of the Union of South Africa under the leadership of Dr. Donald Fraser, the eminent missionary of the U. F. Church of Scotland, who has spent nearly 30 years in Nyasaland. It will be remembered that, during the year of his recent Moderatorship, Dr. Fraser led a remarkable Mission in Scotland, which profoundly stirred the youth of the country and evoked a large number of applicants for missionary service.

The effort in South Africa was organised by a Committee in Cape Town representing all the Churches in the Union, except the Roman Catholics, and the unanimity with which the heavy programme of meetings was carried out in every centre visited, was a striking indication of the power of the missionary appeal to break down racial and ecclesiastical barriers and to unite Christians in the desire to serve their fellowmen in the spirit of Jesus Christ. The Committee invited Arnold Bryson of North China to join Dr. Fraser in the Campaign, and the Directors of the London Missionary Society released Mr. Bryson for six months from deputation work in England for this unique opportunity.

General Smuts, the ex-Premier of South Africa, gave a cordial welcome to the Mission and its leader in a characteristic letter, which was widely circulated by the news agencies, and which undoubtedly stimulated public interest in the meetings. With perhaps only one or two exceptions, due to faulty organisation, the Mission attracted large audiences in every centre and the Press, by their hearty co-operation in sympathetic leaders and generous reports of the varied engagements, afforded the widest publicity. General Smuts had said in his letter, "Deep down in the heart of white South Africa is the desire to be fair and to do justice to our coloured and black fellowmen, among whom Providence has cast our lot; to build up in Africa a stable, ethical civilisation of the helping hand and not of mere exploitation of the black man. We wish the black man to realise that the great Christian civilisation of Europe, of which we are the representatives and the custodians, has its roots deep down in human character, and that it involves prolonged schooling and calls for continued sacrifices; that it is a matter not so much of rights as of duty and service." This message from the famous soldier and statesman struck the right note for a Mission to the white population of South Africa and found a response in the hearts of all right-thinking, fair-minded men. The urgency of the native problems, that are pressing upon the nation since the Great War, 'the rising tide of colour,' and the deepening sense of race solidarity, that is sweeping over the Continent, are challenging the keenest minds of Dutch and British alike for solutions, that shall conserve both the best interests of black and white and build up a strong, progressive civilisation.

The Campaign began at Bloemfontein, the beautiful capital of the Orange Free State, on February 8th, and continued for over four months in the principal centres of the O. F. S., Transvaal, Natal and Cape Province. In addition to the general public meetings, the missionaries addressed sectional gatherings of university students, teachers, children, business men, ministers and women. By far the most inspiring audiences were the boys and girls in the schools throughout the Union, who gave a quick response to their appeals. The audiences were not always confined to those in sympathy with missionary work. The public meetings were largely attended by the opponent and the indifferent, for in these days men are being compelled to take an interest in such racial problems and blind prejudice leads nowhere.

Dr. Fraser and his colleague never attempted to deal directly with the problems of colour, but it was interesting to note how readily people everywhere applied the messages of the speakers to their most important needs. When talking of racial co-operation and brotherhood, with the thought of relations between white and black in mind, it was surprising to find that the deepest application had been made to the brotherhood of Dutch and British. When the subject was the call to full-hearted ser-

vice for the Kingdom of God, the first result was seen in the creation of a fraternal spirit and the desire for co-operation among Christians of all denominations.

Indeed the spirit of unity was very marked in nearly every centre visited during the subsequent crowded weeks of incessant speaking. In the Northern Provinces, the three great Anglican bishops, Carey of Bloemfontein, Karney of Johannesburg and Neville Talbot of Pretoria, threw themselves heart and soul into the effort and welcomed the missionaries to their homes and their pulpits. In many towns the leaders of all the denominations were for the first time found together on a common platform and in the same church. Among the Dutch Reformed Churches the welcome could not have been more spontaneous and hearty. Despite the bitter aftermath of the Anglo-Boer war, which resulted in estrangement between the colonists and the establishment of Dutch as the only language of the Reformed Churches, the missionaries were received as honoured guests in the homes of ministers and people and faced glorious audiences in the spacious Dutch churches, which stand out as the most conspicuous buildings in many towns. In the majority of cases, theirs were the first British voices to be heard in those buildings for 25 years! Dr. Fraser had founded the Student Christian Movement in the Colleges of South Africa thirty years ago, and it was delightful to find many of the 'predikants,' who had been profoundly influenced by the leader of the Campaign in their college days. It should be mentioned that the Dutch Reformed Church in South Africa is rapidly becoming one of the greatest missionary Churches in Christendom with a steady record of progress and achievement in the "Dark Continent" second to none. So far, however, their efforts have been confined to Africa and, for this reason, a missionary from China, with his story of recent developments in the Far East, had a great opportunity of demonstrating the world-wide nature of missionary enterprise and the need for a wider vision of the brotherhood of man.

Perhaps the largest and most responsive gatherings were found in Pretoria and along the wide stretch of the Rand in and about Johannesburg, where it was feared the highly industrialised communities would have little interest in a Mission of this nature. But the preparation had been very thorough and crowded churches and public halls testified to eager anticipation and provided a stimulating atmosphere for the speakers. While in the Transvaal, the 'team' was greatly strengthened by the inclusion of two distinguished missionaries of the Dutch Church, Messrs. Reynecke and Louw, who did yeoman service, but for the rest of the Campaign with the occasional and valued assistance of Mr. Oswin Bull, a noted South African student leader, the arduous programme was carried through by the two British missionaries. During fourteen crowded weeks, Dr. Fraser addressed some 250 meetings and

Mr. Bryson's total was close on 200. At the end of the tour, for the meetings in Stellenbosch, Cape Town, Worcester and Kimberley, Dr. Samuel Zwemer of Cairo, the eloquent missionary to Islam, who had come straight from the great conference at Stockholm, associated himself with the Mission and was a tower of strength. With his ability to speak Dutch and his encyclopaedic knowledge of the Mohammedan situation all over the world and specially in Africa, he attracted huge congregations in the great Dutch church of Cape Town and many Cabinet ministers heard his inspiring addresses.

Perhaps the biggest opportunity of a memorable week in Cape Town was afforded by a public luncheon in the Town Hall for members of Parliament and business men. Dr. Fraser spoke with extraordinary power to this representative gathering of leading citizens and politicians and his message was so cordially and seriously received both by those present and by the Press, that one could not but believe that a deep impression was made. That week closed with a magnificent service in the City Hall, which was crowded to its utmost capacity. All the leaders of the Churches were on the platform with notable representatives of political and administrative work, such as General Smuts and Sir Thomas Smart. The atmosphere was what Smuts called 'electrical,' but others would have described it as charged with the power of the Holy Spirit.

As to permanent results, much depends upon the way in which impressions received are conserved and followed up. In many centres plans were made before the close of the Mission to this end and it is of happy augury that many executive committees, representative of all the Churches, which had prepared so thoroughly for the effort, unanimously decided to continue their work locally with a view to presenting a united front to the problems that are exercising the minds of Christian people.

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## Teaching Trades to Chinese Boys

BEN H. SCHMIDT

**C**HINA has been too long deceived by the idea that education is limited to the training of the mind, in consequence of which she suffers from the evils that must accompany a great unskilled population, able, but untrained in the highest types of workmanship demanded by the present age. At the present time most of the money spent for education in China is used for the purpose of making gentlemen scholars. I have recently read articles by some of the thinking men of China to the effect that there are too many educated men and boys for the positions available.

Our contention is that in a country where such terms as, "ch'a-pu-to" (差不多), "ma-ma-hu-hu" (麻麻糊糊), "pu-yao-chin," (不要緊), "K'e-i" (可以), "na-pu-suan-mao-ping" (那不算毛病), are on the lips of the workmen and the people, with reference to their work, day in and day out, generation after generation, that these ideas become ingrained in the character of the people. One can go over our whole city of half a million people, and I venture to say this city is no worse than any other city in China, and not purchase one thing made by the hands of workmen which is perfect. Coming from a country where the standards of workmanship are on a higher scale and where perfection is the ideal which is constantly striven for, one instantly sees the contrast. The excuse is often made that the demand for perfection is not here. Then, again, I say, the character of the people is at fault. These are the reasons for this little experiment in our city.

Our plan is to teach the boy to read, write and cipher while he is learning his trade. This is a great step ahead of what the average working man can do at present, but that is not as far as we are willing to take him. We want to put some skill into his fingers, some knowledge into his head and some character into his make-up which will make of him a useful citizen, a wholesome, helpful man in his community, able to take his place among other men.

We opened our school with twenty boys from lower middle class homes, ages ranging from twelve to seventeen and averaging about fifteen years of age. Each boy is required to pay twenty dollars in advance for his tuition for a period of two years. A pu-kai, two uniforms, his food, and other small incidentals are supplied. We reserve the right to dismiss any boy if he proves unwilling to make the most of his opportunity and out of the twenty original boys that we started with we still have fourteen, six having been dropped and six new ones having been added. Three are orphans and of the others only three have both father and mother living, but they all have either relatives or guarantors who are responsible for them.

Our trades are stone printing and wood carving. Our supplementary trades are paper box making and paper flower making. These trades were selected first, because they are trades in which, the boy, his family or guarantor could set up without the expenditure of very much capital, and secondly, because these trades are very flourishing trades in this part of the country, and would give a boy a better opportunity for employment upon completing his course. The reason for learning a trade and one or both of the supplementary trades is that the boy may have the chance to keep busy all of the time during the slack seasons that may affect one of the trades. This may not always be possible even with two trades but is certainly much better than the

present system by which a worker rarely knows or will do more than one thing.

The greatest difficulty is, of course, the instructors for the trades, but we have been rather fortunate, after a few changes, in getting some fairly good and skillful men, with whom, however, we are not entirely satisfied. We are looking forward to the day when we can use some of our graduates as instructors. They would have the ideals we are striving for in the school and will have a background on which we can build a great deal better than with our present staff. One foreigner and two Chinese give a great deal of time to the supervision of this work and in this way supplement whatever lack there is in the instruction.

These boys go through a regular regime. While it is not so iron-clad as to be unchangeable, we try to eliminate as much waste of time as possible. Each boy must spend three hours a day in school where we teach abacus, writing, arithmetic, reading, a little drawing and designing. The balance of the time is put in at the trades with the exception of the daily setting-up and play periods. Nine hours per week are allowed for each supplementary trade and twenty-seven hours per week to the "big" trade and in addition each boy takes an evening shift of two hours once a week. We have chapel periods three times per week when all problems connected with the trades and the school are discussed and in which the character building work is greatly emphasized. A boys' church service is held every Sunday morning after which half of the boys are allowed to have the day at home but must return for five o'clock. This gives each boy two Sunday afternoons at home per month. All boys are in four-fold clubs which meet once a week and are led by adults not connected with the school.

Our plant is an old Chinese residence and while we have attempted to clean it up we have made it only a little better than the conditions under which they will have to live and work after they leave the school. We have not tried to raise the standard so high that the boy cannot hope to approximate it and thus become dissatisfied and unhappy in his environment, which has been too often the case with our educational institutions.

So far the experiment has proven this much: the boys have improved in conduct and character development beyond our fondest dreams, the quality of workmanship turned out is already above anything in the city in their line of work considering the length of their training. Our Christmas cards and carved wood articles have been sold throughout China and sent all over the world and everywhere been very highly praised. While we are not satisfied by any manner of means we are attempting as we go along to raise the standard higher and higher in line with the ideal which inspired this experiment. Since the opening of our school three

other institutions in the city have begun similar work, copying our methods though perhaps not our purpose.

I venture to predict that two years of this method will turn out better workmen and better citizens than the four to eight years required of every apprentice by other systems now in vogue. We do not claim to have found the cure-all, but we know that this is a practical method to train muscle and build character that may well be substituted for much of the educational work now being done for Chinese boys.

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### Subsidy (A Nature Study)

F. C. GALE

**W**HILE I was browsing through the pages of Williams' "Middle Kingdom" Doc was busily occupied with putting the locks on a couple of home-made trunks that, for staunchness, bid fair to out-rival the famous "Indestructible" luggage.

Doc and I were marooned, so to speak, in a new section of interior China where the Mission was attempting to evangelize a densely-populated area. We had found not a few Chinese who were anxious to assist in the worthy effort.

"Put on your ear phones, Doc," says I, "and let this interesting item run along your auditory nerves. Here Williams says that Morrison, after all his life of toil, prayer and faith, saw but three or four converts. There were no school buildings or church edifices. What a deuce of a time he seems to have had to induce the Chinese to get onto the subsidy wagon and connect up with easy money!"

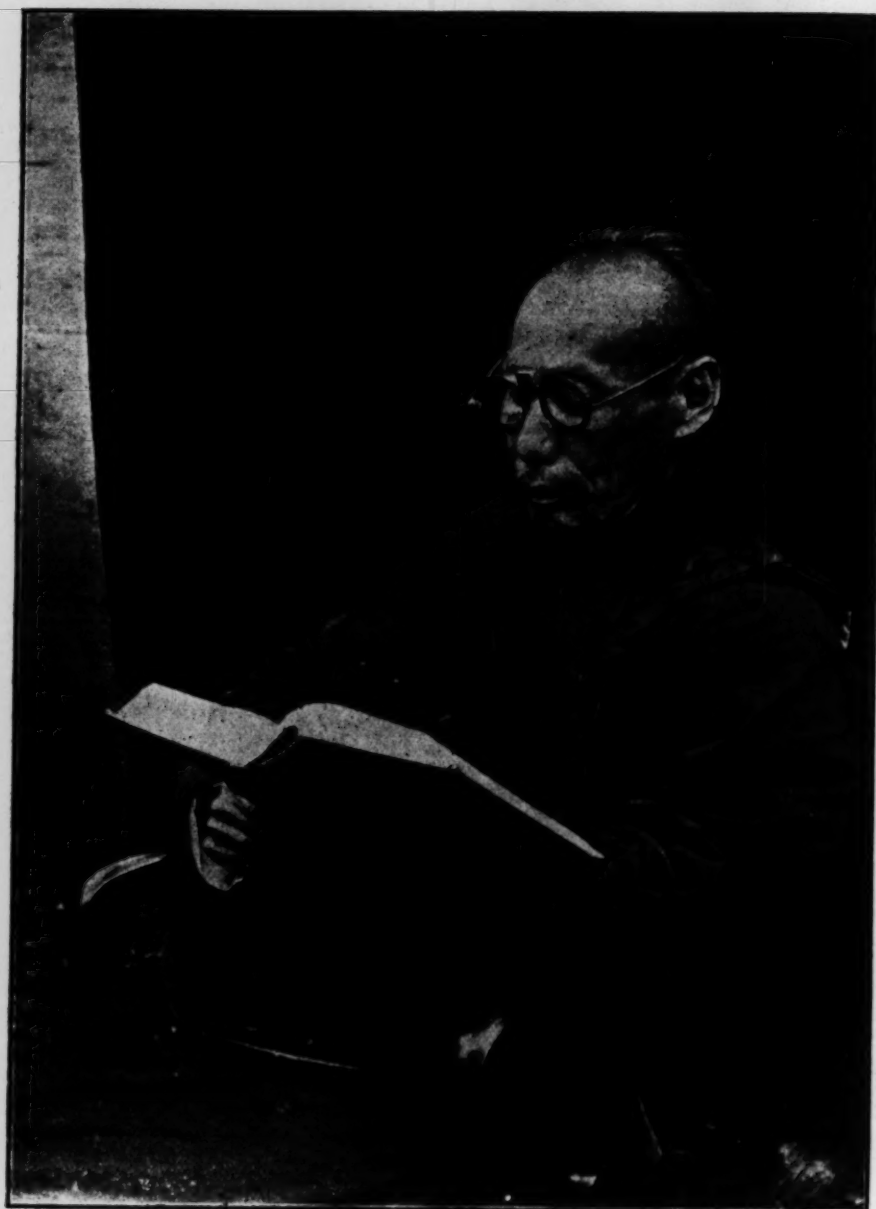
Doc turned and looked at me over his tortoise shell, and said, "Quite a contrast isn't it with what one of the N. C. C. big bugs told us small insects at the summer convention? You recall his saying that every thirteenth member of the Protestant Church in China is on the pay-roll of the missions."

"I think I do remember some such figure being mentioned," said I. "And that reminds me of the story about Sam Casey's calf. Did you ever hear it, Doc?"

"No, not that I remember. What is it?"

"Sam Casey had a cow that had just come fresh and was supplying more milk than the family could use. Sam decided to trade her bull calf for a heifer, and made arrangement with a neighboring stockman. When that new calf was put in the stall with the cow whose udder was aching to be eased, Sam said that he had to pull its ears off to get it to suck, and then pull its tail off to get it to quit."





*Photo R. F. Fitch*

A TYPICAL SCHOLAR OF THE OLD SCHOOL.

## A Chapter in the History of Mission Work in Turkey

JAMES L. BARTON

**T**HE relations between foreigners and the Government of Turkey were not termed "extraterritorial," but were based upon capitulations and concessions granted by the Turkish Government to foreigners. Those went back for generations to the beginning of relations with the Genoese and had been added to and modified from time to time, all in the form of concessions granted by the Turkish Government to foreigners living and doing work in Turkey. They were generally assumed as having all of the force of a treaty. Treaties were from time to time signed between Turkey and other Governments, but the status of foreigners in Turkey seemed to depend most emphatically upon the capitulations and concessions.

The courts were religious courts. The basis of the decisions was the Koran or Mohammedan tradition, although there was a Code Napoleon. There was provision for a mixed court for the hearing of cases as between citizens of Turkey and foreigners. But throughout the interior of the country the courts were administered on the basis of Mohammedan law, and the kadis or judges were eminent interpreters of that law.

I think it would have been almost the unanimous verdict ten years ago of people who understood the situation in Turkey, that if the capitulations and concessions were abolished foreigners would be compelled to give up all business in Turkey and withdraw from the country. In 1918, Turkey by one act abolished all capitulations and concessions. All of the foreign representatives at Constantinople presented a protest in identical terms to the Turkish Government against such a step, but from that time on the Government refused to recognize any appeal on the basis of the capitulations, declaring that all foreigners in Turkey were under Turkish law. The condition of the country was very much disturbed until 1921 or 1922 when the new Kemalist Government got into its stride and took over all the official matters of the country. During that period there was little attempt to apply any law. A spirit of general lawlessness prevailed, but American missionaries, relief workers and others remained in the country and continued their operations.

It is an interesting fact that now at the close of 1925, not only has no untoward event arisen, but American missionaries and educators living wholly under Turkish law, subject to Turkish courts and to arrest the same as a Turkish citizen, have been practically undisturbed. The Government has announced that the Code Napoleon is the basis of the judicial system. There have been two or three cases of missionaries being called before the Turkish court on some trivial charge, but

in each case the charge was dismissed by the court. Only kindly treatment has been received.

At the time when the capitulations were abolished by Turkey, it was also announced that the treaties hitherto existing between Turkey and other countries were abolished. The present Kemalist Government recognized no treaties that were signed by the old Turkey. England, France and Italy have renewed their treaties and so now hold treaty relations with Turkey. The United States has drawn up a treaty, to which both Turkey and our representatives agreed but which has not yet been ratified by the United States Senate. There is some doubt as to whether it will be ratified in the present session of Congress. In the meantime there is no treaty whatever in operation between the United States and Turkey. American citizens in Turkey have no rights which they can claim. The United States has no diplomatic representative in Turkey who can speak with authority. Admiral Bristol, former High Commissioner, resides in the Embassy at Constantinople but is not recognized by the Turkish Government and cannot present any case to Turkey on behalf of any citizen of the United States; in fact, the Turkish Government informed me that if Admiral Bristol interested himself in any American School in Turkey it would be a signal for the closing of that school, making the request that each school through its principal deal directly with the Government. This method has been pursued for nearly two years and with good success. Schools that have been closed have been reopened. Permission for other schools has been secured, and the work goes on.

I do not claim that the Turkey precedent will be of any particular value in China, and yet the fact remains that forebodings of disaster, based upon past history, have not been realized in Turkey, and I cannot escape from the feeling that possibly, even probably, they would not be realized in China.

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### Dr. Hu Suh on "The Difficulties Confronting Christian Education in China."

FRANK MILLICAN

**I**T is always helpful to get the judgment of thoughtful men who do not see things altogether from your own viewpoint. So we are indebted to Dr. Hu Suh for allowing to be published the substance of an address given before the members of the faculty of Yen Ching University.\* In this address were set forth in a very frank way the problems confronting Christian education in China as seen by this prominent educator.

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\* See article in Chinese in A. A. C. C. Quarterly, Vol. I, No. I. September, 1925.

Dr. Hu first points out how these problems have changed. The enemy of the missionary movement in the earlier days was ignorance of the real message and purposes of the missionaries combined with superstition. There was a fear that the foreigner had some occult purpose, that he dug out children's eyes for medicine, etc. The problems of the present are of quite a different type. Dr. Hu points out three problems which he believes will defeat the purposes of the Christian movement unless properly understood and carefully met by Christian workers.

The first problem is a new nationalistic reaction. Dr. Hu says, "In the last few decades China has suffered enough insult from foreigners. Many attempts to meet this on the part of the Chinese have failed. The Boxer Uprising represents the last great attempt at resistance. From that time the Chinese have realized that blind unintelligent opposition is of no avail. So the first few years of the twentieth century represent a period practically free from resistance. During this period foreigners have invariably had the position of advantage. The Chinese fearing international complications and the possible division of their country by the Powers felt that they could do nothing but suffer humiliation and shame. Though often enraged they dared not withstand. But it has been different in the last ten or more years. The revolution of 1911 and the establishment of the Republic aroused the courage of the Chinese people and awakened their national self-consciousness. The awful dream of international complications and of the partition of their country has faded into the distance. The European War and the devastation of Europe exposed the West to view. The Chinese have come to understand more fully the true nature of the western Powers. Fear has diminished and self-consciousness increased. —The result has been a great nationalistic reaction. The manifestations of this reaction are many, such as, for instance, the demand for the return of the concessions and the revision of unequal treaties.

This type of nationalistic reaction is very natural and exceedingly proper. To be sure some have gone to the extreme of looking upon the Boxer Uprising as only 'the first act of a great Chinese nationalistic revolt.' And others have advocated that the people should arise and 'Drive out the foreigners.' But the main purposes of the movement are not so radical as this rallying cry implies. They have been set forth as follows:—

(1) Do away with the customs agreements and promote Chinese industry and commerce.

(2) Abolish foreign consular jurisdiction and allow the Chinese to punish the foreigners who deal in arms, morphine, opium, unwarranted killing, and licentiousness in China.

(3) Recover educational control.

(4) Prohibit the propagation of religion by foreigners in China.

(5) Do away with all special privileges enjoyed by foreigners in China and abolish the concessions. Eject foreigners from the army and navy."

Dr. Hu then explains the grounds on which there are objections to the propagation of religion and the opening of schools by foreigners. Many Chinese have come to believe that Christian schools are the agents of a cultural penetration preliminary to military dominance and economic exploitation. "Religion, on one hand, is a sort of hypnotic influence used by imperialists to deceive subjugated races. On the other hand, the missionary movement furnishes opportunities for the spies and advance guards of militarism to encroach upon these races." Thus Dr. Hu voices their feeling. These objectors point to the seizure of Tsing Tao by the Germans as a result of litigation over the death of missionaries, and similar instances of encroachment. He would have us realize that this reaction on the part of the Chinese people ought not to be lightly considered. "The reason for it is the eighty years of insult and oppression on the part of the Powers. For evidence they point to all the privileges and concessions that foreigners have obtained in China. The voice of this reaction cannot be silenced so long as this injustice is not done away with and this inequality is not removed." Dr. Hu further points out that this reaction is based on the feeling of a great people, that it is backed by public opinion and reason, and consequently cannot be put down by force or uprooted by military strength.

The second difficulty confronting Christian education in China is a strong tendency towards rationalism. The Chinese have now come to understand the main teachings of Christianity. And some of their thinkers are questioning whether the basic teachings and doctrines of Christianity can stand in the face of the attacks of modern rationalism. They challenge the belief in the existence of God and of the soul. He calls attention to the fact that "since modern Western scientific thought has entered China the ancient naturalistic philosophy of China has been revived. The union of this type of thought from East and West has given birth to a new naturalistic movement. The attitude of this naturalism towards religion is:—

(1) The universe with all its motion and change is natural and self-motivating, so there is no need for a supernatural Ruler or Creator.

(2) The tragedy and waste of life in the struggle for existence deny the existence of a benevolent and compassionate Ruler.

(3) Man is only one kind of animal. After death he will decay and perish. Perishability is a natural phenomenon and should not cause any worry. We should endeavor then to do what we can to make our present human world happier. There is no need to plan for a paradise or heaven after death.

The basic attitude of this rationalism is one of doubt. It demands that men doubt first and then believe what they can. Its weapon is 'Show us the evidence'."

Dr. Hu holds that although this rationalistic group of leaders are comparatively few in numbers at present yet they are not to be lightly ignored. The Chinese people have not been strongly religious by nature, and they have a background of naturalism in Taoism and the philosophy of the Sung and Ming Dynasties. So he believes that it will find fertile soil in modern China.

The former two problems have to do with external opposition. The third is what he believes to be a weakness within the Christian movement. It is due to the comparative ease and comfort of missionary life in China at the present time. He contrasts the courage and faith required by Morrison and the early pioneers with the lack of privation and difficulties confronting the modern missionary. "Travel is convenient. Missionaries are better protected. The country is opened up to the outside world. There are language schools. There is not the same demand for sacrifice and salaries are provided. Labor and food are cheap. Missionaries are exempt from taxes, and the prohibition law cannot reach them." Consequently, he says, all kinds of missionaries come, "Some who cannot make a living at home come out to teach school. Some come for their health, some for rest, some for play, and some to collect curios. There is no imperative demand for strong faith and a spirit of sacrifice.—To be sure there are many missionaries in China now who because of their fine characters demand our respect and love. Yet there are some that need not have come, and others are unworthy."

Dr. Hu closes by offering some suggestions regarding educational work in Christian schools. He advises that there be fewer and better schools. He also urges the separation of education and religious propaganda. He claims that it is immoral to use pressure to influence young students to accept Christianity and adds that one convert who makes his decision in adult life after due consideration is worth more than one thousand who decide under pressure in their youth.

By his suggestion that religious propaganda be taken out of the schools he means:—

- "(1) do away with compulsory worship,
- (2) don't put religious education in the curriculum,
- (3) don't try to persuade students to believe,
- (4) don't use the schools as instruments of propaganda,
- (5) use teachers on the basis of training without limiting them to Christians,
- (6) treat Christian and non-Christian students alike, and
- (7) allow freedom of thought, of discussion, and of faith."

While we will find some suggestions with which we cannot agree in Dr. Hu's presentation, yet we appreciate so frank an expression of opinion on the part of one who has such close acquaintance with the educational situation in China.

## Notes on Current Events

## IN CANTON

**T**HE anti-Christian movement at Christmas time turned out "for the furtherance of the Gospel." The violent nature of some printed attacks on the church and the lawless conduct of a band of workmen in interfering with a service in our chapel a week or so before Christmas, led the officials and police to take strict measures for the preservation of order. The attack put the church on its defence and some very valuable and timely apologetic literature has been produced and widely distributed. Christian leaders thank God and take courage.

The labour strike still continues. Some weeks ago it seemed likely that there would be at least a partial settlement which would allow a resumption of trade relations between Canton and Hongkong. There has been another set back owing to the demand of the labor unions that they should have a voice in deciding all the questions at issue. The Hongkong Government desires to confine its negotiations with the labor unions to matters directly concerning labor and take up political questions with the Canton Government. This division of the points at issue is resented by the labor leaders.

The local situation at Canton is exactly what it was. Many missionaries—mostly Americans—are without servants. In one case a quantity of goods purchased by American missionaries in Hongkong was seized by the strike pickets. There is no serious anti-foreign feeling but for propaganda purposes the strike leaders are determined to make things uncomfortable for foreigners and keep their patriotic activities before the public.

There has been a recrudescence of anti-Japanese feeling and a boycott is being discussed. The fact that Canton is dependent a good deal on Japanese shipping and that there is a growing sense of the importance of cultivating Japan's friendship will probably discourage any drastic action.

The Government at Canton is consolidating its position here and throughout the province. Military factions and the unprecedented boldness of brigands and pirates everywhere make the work extremely difficult. If the labor trouble were settled there seems reason to believe that the present administration would be the strongest the province has had for some years.

Seventeen of the boys carried off by robbers from Union Middle School some months ago are still in captivity. The rest have been released or have escaped.—GEO. H. McNEUR.

January 29, 1926.

## IN FOOCHOW

There seems to be no serious rumbling inside the political volcano. Governor Chow sits with a reasonable amount of security on top of the pile and no real agitation makes itself heard or felt. His latest move to gain popularity is the organization of a law school in the capital city with a proposed enrolment of one hundred. It is reported that, because of more than five hundred applicants for admission, the enrolment will be doubled.

Considerable activity has been shown against the bandits of the Kutien region during recent months. A strong contingent of troops (Northerners and not local men) was sent up there in the Fall and the commander proved the reality of his instructions by capturing several tens of bandits and lopping off the heads of more than half of these. Banditry has suffered a relapse as a popular pastime and the groups remaining have moved into the next counties.

The comment was made recently by a thoughtful Chinese that "all indications point to a resumption of activities by Governor Chow against the strong bandit chief Lu Hing Bang in the very near future." He went on to say that the Chinese consider his activity against Kutien and Yungan bandits a mere stage in the warfare because he sends his troops to these centers near to Yuki (where Lu makes his quarters) drives out the bandits, but leaves his large forces quartered there. It is likely, he says, that from these various bandit-raiding sections attacks will simultaneously be made against Lu in the near future.—F. T. C.

January 22, 1926.

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In Remembrance

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Mrs. Arthur H. Smith

**M**RS. Arthur H. Smith of the A. B. C. F. M., died on January 28th, at 5 a.m., in her home at Tunghsien after an illness of two months. She will be missed by a very large circle of friends both in America and this country. Her maiden name was Miss Emma Dickinson, of Beloit, Wisconsin, her husband's college town. She married Dr. Smith on December 8th, 1871, the young couple proceeding to China in the summer of 1872 as missionaries of the American Board. They were first located at Tientsin from 1872-1880. In 1880 they moved into the Shantung village of Pang Chuang, some fourteen miles from the city of Tehchow. Here they resided for many years. During this period two lovely and talented children, Henry and Marie,

came to brighten the home, but alas, they were both taken early. Mrs. Smith was indefatigable in her work amongst the women and children, and at the Missionary Conference of 1890 held in Shanghai, she was invited to write the leading paper on women's work. Mrs. Smith frequently contributed articles to missionary magazines, besides writing some booklets in Chinese.

After her husband's appointment as a missionary at large, he established his home at Tunghsien, near Peking. Mrs. Smith continued to the last to work for Chinese women, and one of the last things she did was to sponsor a booklet written by a Chinese pastor, which she invited the Christian Literature Society to publish.

Recently Dr. and Mrs. Smith celebrated their golden wedding, when they were the subject of many congratulations. Dr. Smith is now in his eighty-first year. We shall think of him bereft of his life companion, and universal sympathy will not be wanting.

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## Our Book Table

CHINA AND THE WEST. By W. E. SOOTHILL. *Professor of Chinese in the University of Oxford. Oxford University Press. Humphrey Milford, London. 10/6.*

Professor Soothill was for many years a missionary of the United Methodist Mission in Chehkiang and subsequently Principal of the Imperial Shansi University at Taiyuanfu. He knows his China well and has given us a book the substance of which was delivered to his students in Oxford before it appeared in this handsome form. It is, perhaps, true that there is not much that is new in this review of China's intercourse with Western nations but the substance of many books is here in concentrated form. The person who has this book on his shelves has at hand a *multum in parvo* of information on things Chinese which he will find exceedingly useful. The missionary reader will be chiefly interested in the notes of early Missions to China. We read that the two Polos, Nicolo, the father of Marco, and Maffeo, his uncle, were "the first known Europeans to reach the court of Khubilai, whence they returned with a letter and an envoy from him to the Pope asking for a large number of missionaries to be sent to evangelize his subjects." The controversy between the early Jesuits and their successors, the Dominicans and Franciscans, is also referred to and we read that "the Jesuits had invited the Emperor K'ang Hsi to give his judgment on the meaning of certain religious terms and ceremonies. His judgment coincided with their practices—yet the Bulls of Popes, who knew no Chinese at all, and of Dominican Bishops who were scarcely able to read any, actually denied his Majesty's interpretation of his own language and customs." The subsequent suppression of the Mission is not to be wondered at. The history of the "toleration clause" in foreign treaties with China is recounted thus;—"The French secured a similar treaty (to that concluded with Britain) and in addition full toleration of the Catholics. . . . To the Chinese, but not to the French text, as the Chinese government had always declared, was added the following clause "and it shall be lawful for French missionaries in any

of the Provinces to lease or buy land and build houses." In 1903 America formally secured this right for all missions. The book is excellently well printed and bound. It has a good outline map and a reliable index.

J. D.

### THE FAR EASTERN NEUROSIS.

ORIENTAL INTERPRETATIONS OF THE FAR EASTERN PROBLEM. By COUNT MICHIMASA, SOYESHIMA and Dr. P. W. KUO. (*Six lectures*). OCCIDENTAL INTERPRETATIONS OF THE FAR EASTERN PROBLEM. By H. G. W. WOODHEAD, H. K. NORTON and JULEAN ARNOLD. (*Six lectures*). The University of Chicago Press, G. \$2.00 a volume, postage extra.

These twelve lectures were given at Chicago University on "The Norman Wait Harris Memorial Foundation" during the summer of 1925. All the lecturers except one are well-known residents of China. The lectures resemble the opening speeches of a round table conference. They seek to lay the facts—usually in their *extreme* aspects—on the table. This feature is encouraging. It indicates that the day of secret diplomacy is past. Taken together the twelve lectures make a fine "case" study of the psychology of the nations tangled up in the "Far Eastern Problem." This psychology, taken as a whole, may rightly be described as tense, distrustful, resentful and neurotic. Here and there statements of fact by the different lecturers do not jibe. But the outstanding, most disturbing and common characteristic of the lectures is that while all the lecturers admit the satisfactory nature of the public avowals of the nations that make the situation a problem for their own particular nation, they at the same time express uncertainty as to the sincerity of these avowals. In other words the hardest knot to split in this gnarled situation is *mutual mistrust*. The mutual distrust of sincerity is the most difficult symptom of this most acute neurosis. This course of lectures did not split that knot or succeed in modifying that symptom to any appreciable extent. The lectures also reveal differences in the psychology of the nations concerned. Japan seems to be occupying a trench made up of defensive explanations. Russia is the fox nosing around the hen roost. China is making courteous and restrained requests for the restoration of lost "rights." The United States is puzzled. The British (if Mr. Woodhead speaks for any considerable section of them which we earnestly hope not!) are defensively belligerent. Mr. Woodhead's method of handling China is quite different from Mr. Kuo's treatment of any foreign nation. Mr. Kuo said very little about the particular political shortcomings of Great Britain. But Mr. Woodhead evidently hunted in every nook and corner of his intricate acquaintance with conditions in China and put together all the sore and weak spots in China's body politic he could twig. He then proceeded to drum eagerly on these same sore spots. If drumming on her sore spots will save China then Mr. Woodhead and his ilk will crowd out most other saviors of China from her future hall of fame! The fact that stands out in our consciousness after reading these lectures is that the nations involved must get beyond this attitude of mutual mistrust (which grows by the pounding given to sore spots) and criticism, and seek for more constructive attitudes and facts. For there are constructive facts to be obtained as well as those of destructive significance. Not enough was said by the lecturers about cooperative efforts now going on in China and capable of great extension. If the constructive cooperative aspect of international relationships in China is not more emphasized and promoted we

may look not only for more and greater strikes and boycotts in China but also for war in the Far East. The present Far Eastern neurosis is a prelude to war. The Far Eastern nations cannot maintain friendship on the basis of the attitudes disclosed in these lectures.

#### THE LIFE OF PHENIX VILLAGE.

COUNTRY LIFE IN SOUTH CHINA. THE SOCIOLOGY OF FAMILISM. By DANIEL HARRISON KULP, II, Ph.D. Bureau of Publications, Teachers College Columbia University, New York.

Phenix Village is a community of 650 persons located in the Northern part of Kwangtung province. As seen in this thorough sociological study, intensive and scientific, it shows both the traditional centralizing characteristics of familism and the beginnings of disintegration resulting from wider and modern individualistic influences. For even in this retired village the conflict of familism and capitalism as societal bases has begun. Christianity has touched only the fringe of its life. There are a few Christians but the missionaries have given it up. Christianity is dubbed the "ancestor-destruction sect" and classed among the negative values. Nevertheless this book, written by a former professor of Shanghai Baptist College, who is now teaching in Teachers College, New York, has a special message for every evangelistic, educational and social missionary interested in the greatest problem now before the Christian Church, the winning of an effective entree into rural life in China. For this study opens up the life of this village in a most clarifying way. Much of the contents are technical. More is, however, easy reading for non-technical students who desire to know the task before Christian workers aiming to render assistance in solving village problems. Of course the usual lack of hygiene and care of defectives is found. The women have no recreational opportunities beyond an occasional visit to Chaochow and gossip! Education while it has changed somewhat is yet traditional and ineffective. Religion though individual as regards worship acts as a binding social force. There are no such things as "secular" and "religious" spheres of life. In government the village is autonomous. This makes it easy for even "weak" rural churches to understand fairly clearly what "Christian autonomy" means. The Council is composed of men chosen partly for their family position, partly for their moral worth and sometimes for their efficiency. The system is democratic without the mechanics of the ballot. Among other things they handle funds for certain public services. Community cooperation is found in six cooperative enterprises. This is evidence that the psychology of cooperation is not strange to the Chinese. Perhaps their failure to cooperate along certain Christian lines is due to the fact that the lines of cooperation proposed have little connection with their life interests.

Many interesting topics are discussed. As a basis of comparison with the Decalogue we will mention what might be called the societal criminal laws of Phenix village. The following are reckoned as crimes, (1) Murder. (2) Sex offenses. (3) Thieving. (4) Injury to the body, property, honor or ancestral graves. (5) Kidnapping. (6) Neglect of ancestral worship. (7) Unfilial conduct. (8) Insulting sib leaders. (9) Failure to pay taxes. These show some of the roots of objections to uncompromising Christians. Another significant list of the "Ten Crimes" in Chinese law is given by Hsieh, in "The Government of China," (page 218). These are, (1) Treason against the dynasty. (2) Destruction of imperial or sacrificial property.

(3) Betraying the country. (4) Injuring senior relatives. (5) Homicide. (6) Stealing or imitating imperial things. (7) Breaches of filial piety. (8) Persecution of a family superior. (9) Unrighteousness—some violent action against a superior. (10) Sex relations with a family superior. The national and village codes are evidently basically related. Now it is not possible for many Christian workers in China to spend as much time or go into things as scientifically as in this case Dr. Kulp did. Yet in this time of transition what is needed is more direct study of our problems. For only such careful study will enable us to find the clue to really effective attempts to make Christianity live under such conditions as these in Phenix village.

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T'AI SHAN. By DWIGHT C. BAKER. *Commercial Press, Shanghai.* 225 pages. Price Mex. \$3.00.

This "account of the sacred eastern peak of China," as the sub-title reads, was completed by Mr. Baker from source material collected by Mr. Henry S. Leitzel of Taian, whose intended publishing of this book was interrupted by his death two years ago. Both the author's dedication and the foreword by Bishop L. J. Birney recall this one who "gave his life to help the Chinese people find the way, the truth and the life," and who is now buried at the foot of the mountain he knew and interpreted so well.

This book serves as an excellent guide book for any pilgrim of the sacred mountain and is good reading in itself. It includes maps, photographs, translations of all of the most famous manuscripts and of course the familiar poem by Miss Tietjens.

It leaves the reader with something of the feeling of spaciousness and eternity which is ascribed to Confucius in the well-known story of his standing on the summit of T'ai Shan and "feeling the smallness of the world below."

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JAPANESE CUSTOMS: *Their Origin and Value.* By WILLIAM HUGH ERSKINE. *Kyo Bun Kwan, Tokyo.*

Here is a book about which certain adjectives can frequently be used. "Great," "painstaking," "fascinating to the student of comparative religions," "splendidly illustrated," "carefully annotated," and others. Yet one lays it down—and this is a pity—with a feeling of "But——."

What is the book? What its name implies. A careful and, to judge from reading only and not from personal knowledge of Japan, an accurate picture of the customs relating to coronations, funerals, weddings, plus all the varied social life of a most sociable and friendly people. There is a voluminous mass of informative material, gathered evidently through years of observation, and well grouped in chapters.

Mr. Erskine traces the cohesiveness of the Japanese nation, as do most other students of the people, to the religious nature of the governmental ideal, the direct relationship assumed to exist between the Emperor and the gods. He shows how the cult of the dead and the kindred reverence for ancestors have deeply influenced national character, how *bushido* has affected honesty, how conscience and loyalty have developed through the national religion.

Well, then, someone asks, why the "But——"? Simply because this book is so frankly and insistently a book of propaganda. The writer feels that the adopting and adapting of these religious ideas by Christianity is a *sine qua non* of Christian development in Japan. This is a good idea. He

is entitled to hold it. Many of us feel the same way about many religious practises of Buddhism, Taoism, and Confucianism in this land of China. But when I pick up a book with a title such as this one bears I want *facts*, careful observation, more or less scientific deductions. The author's moral and religious thesis should not, like a forward child, intrude into every discussion. Nearly every chapter ends with a plea for this taking over of the practises or else with a, to me, even more objectionable moralizing.

The five introductions by eminent friends of the author also strike a most unresponsive chord in my mind. If the book is good, it needs no such array of friendly recommendations. If it is not good, even they cannot redeem it.

After having said all this one must add, "Here is a book that is greatly valued by me, that has given me a fund of useful information, that through many of its stretches fascinated me. To any student of Oriental religions—especially to any Christian student of them—it presents a rich mine." And then, having so recommended it, let me say, "But—what a book Mr. Erskine could have given us, if he had restrained himself and had built his plea for a Christianizing of these customs into a few compact chapters at the end of the book!

F. T. C.

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MODERN ENGLISH. By HUBERT JAGGER, M.A., D. Litt. *University of London Press, 17 Warwick Square, London. 5/- Net. Pp. 1-236.*

The lectures upon which this book is based were delivered to teachers in the service of the London County Council for the purpose of acquainting these teachers with some of the features of contemporary English speech and writing. To the reviewer it would seem that its main contribution must be to provide an appreciation of the English language. It is not a book on method and would therefore be of little value to the teacher of English in China. On the other hand, it should be stimulating to all teachers of English in that it should provide a better understanding of the nature of English, its origin, and the processes of modification which it is at present undergoing.

Only one chapter includes historical matter and the remaining chapters with the headings: Spoken and Written English, the Meaning of Words, the Modification and Formation of Words, the Sources of the Vocabulary, Latin Grammar and English Grammars, the Grammatical Structure of Modern English, and Characteristics and Usages, indicate the comprehensive scope of the book.

Undoubtedly the professional teacher of English will have a more sympathetic and intelligent grasp of the subject, and will be able to make some phases of the instruction more interesting to Chinese students by reading this volume.

ELAM J. ANDERSON.

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TENDENCIES TOWARD A DEMOCRATIC SYSTEM OF EDUCATION IN CHINA. By CHAI-HUAN CHUANG. *The Commercial Press, Ltd., Shanghai, 1922. Paper, pp. 176. \$1.50.*

BULLETIN ON CHINESE EDUCATION. 1923. *The Commercial Press, Ltd., Shanghai, Second edition, 1925. Cloth. \$1.80.*

Anyone who desires to understand recent developments in education in China needs to be familiar with these two books.

Dr. Chuang sketches in two chapters the general background in China since the revolution of 1911, and outlines the development of education during the first ten years of the Republic. He then proceeds to describe in detail how China is undertaking five of the outstanding tasks of modern education,—the education of adults, the education of school children, the preparation of teachers, the relation of education to life and the problem of a national language. In a concluding chapter attention is called to some matters of immediate urgency, such as the development of greater local initiative in the control and support of education, how to secure a larger number of trained teachers, and a more satisfactory system of administration. The book continues the story told in Dr. P. W. Kuo's valuable *The Chinese System of Public Education*, which remains the best history of the subject to the beginning of the Republic.

The National Association for the Advancement of Education prepared in 1923 a series of very valuable bulletins in English, which were collected in the volume under review, and which now appear in a second edition. They treat in equal detail a wider range of subjects than Dr. Chuang's volume. The names of the authors are a guarantee of the accuracy of the treatment of each. There are included, among others, bulletins on Vocational Education in China, by Huang Yen-pei; Physical Education, by C. H. McCloy; The Chinese Renaissance, by Dr. Hu Shih; Scientific Measurement, by Dr. W. A. McCall; How to Educate China's Illiterates, by James Yen; as well as chapters on each main division of the educational system, and very useful Statistical Summaries of Chinese Education. These tables give statistics for the years 1919 to 1922, which are the latest that are available. The writer of this review has found the bulletins invaluable as a work of reference, and confidently commends them to all who desire the latest available information on China's educational progress.

E. W. WALLACE.

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"THE CHANGING SCHOOLS." By P. B. BALLARD, M.A., D.Litt. Hodder and Stoughton, Ltd. London. 6 shillings. 332 pages.

This book, written in a bright and readable style, consists of a valuable series of papers on different aspects of the work in schools, and of the problems of discipline and teaching. The author reviews the recent tendencies in educational theory and practice, showing the genesis of each, and the modifications that each has undergone through richer experience. Such subjects as Freedom, Individual and Group Work, the doctrine of Punishment by Natural Consequences, the Unconscious, Imagination, Accuracy, are dealt with in an illuminating and interesting manner; and the old and new views are described and compared. While the author is wholeheartedly with the modern tendencies, he demonstrates the valuable elements in the old, and by careful analysis, shows how the old and the new fuse together in the hands of the best teachers. The book should be of great value to all those who are trying to think out clearly the aims and methods of modern schools.

F. S. DRAKE.

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THE MOSLEM WORLD OF TO-DAY. Edited by Dr. JOHN R. MOTT. Hodder and Stoughton. 8/6 net.

This book is composed of twenty-three papers by writers well qualified to deal with their respective subjects. The Foreword, and the concluding

chapter on "The Outlook in the Moslem World," are by Dr. Mott, and give a masterly summary of the present situation. It is impossible in a brief review even to mention adequately the subjects considered in the book, but we can say that the articles are very informing, and they should be read by all who are interested in the remarkable movements in the Moslem world.

Christians can no longer afford to look with indifference upon the followers of Mohammed; this book gives good reasons why we should no longer regard the Moslems as hopelessly unchangeable and beyond our efforts. Two extracts as follows give us grounds for encouragement:—"If any single thing was true of the pre-war Moslem mind, it was that it retained the strong unbroken sense of self-adequacy—the feeling that Islam was able to say the last word on any issue. To-day that complacency has gone. Moslem youth is scanning the horizon for other truth." "The marvellous accessibility of the Mohammedan world to the friendly and constructive ministry of the Christian religion was also revealed. The discussions of the conferences (in 1924) led to the conclusion that perhaps four-fifths of the 235 millions who constitute the population of the Moslem world are now increasingly accessible to every method of missionary approach."

I. M.

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THE CHRISTIAN DOCTRINE OF GOD. By A. E. GARVIE, M.A., D.D. *Hodder and Stoughton.* 16/- net.

This book contains 496 pages of a closely reasoned attempt to express the ancient Christian faith in a way to fit in with modern pragmatic emphases, critical scholarship and scientific hypotheses such as evolution. It contains much challenging material for "fundamentalists" and "modernists" alike. It is not simply a summary of what others have said but an attempt to express the results of many years of study and meditation on the truth as it is in Christ and as it has come from God. The creeds are carefully analysed and the fact pointed out that they end by being ambiguous. As to some of the miracles it is well to "suspend judgement." Belief in the Virgin Birth is not deemed essential to salvation. Paul is not always a logical thinker. Such are some of the concessions made to modern thinking. On the other hand Christ has absolute value as Savior and Lord, (page 99), "the distinctive, typical, crucial Christian conviction is that of personal experience of a personally present and active Savior and Lord," (page 91) and "There is in Christ's death a representative submission, but there is also a vicarious suffering." (page 107). The whole is a digested review of modern thought on Christianity by one who believes that the core of the religious life may still be found in primitive Christianity. It is an excellent book for thoughtful missionaries who have not found time to study the inner meanings and development of Christianity. And yet it leaves one with a desire that "saving truth" might be simplified much more than this book succeeds in simplifying it.

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INTRODUCTION TO PHILOSOPHY. By G. W. T. PATRICK, Ph.D. *Houghton Mifflin Co., 1924, page 463.*

Dr. Patrick took his degree in Philosophy under G. Stanley Hall at Johns Hopkins in 1888, and is now Professor of Philosophy in the University of Iowa. The present volume appears also under an alternative title,

*The World and its Meaning*, and one could wish that the latter might have appeared as a sub-title in the whole edition.

*Introduction to Philosophy* has a formidable, *The World and its Meaning* a friendly look, and appearing together each would have explained the other.

I have lately, been through three Introductions to Philosophy. Prof. Patrick's is much the friendliest of the three. Again and again I found myself saying, "Here is a kind man, taking his reader by the hand and leading him, to the accompaniment of familiar talk in plain words, through unfamiliar and difficult country, and at last persuading him that it is neither unfamiliar nor difficult." This is certainly a great achievement. For none of the themes, which in other treatises, are made to appear difficult, are omitted; and when you have finished you feel yourself in possession of a clear, if not extensive, report on all the trends in current thinking on the deepest themes.

This is not the place, nor is there space for comment on details; but I would especially commend the general standpoint. The mechanistic conception of life, for example, while clearly stated, finds no support from Prof. Patrick. Readers of this magazine will be reassured by this sentence in the chapter entitled "The Problem of God." "It would seem, therefore, that the conception of God as the soul of the world, an imminent spiritual power, a creative and perfecting agency, the source of our ideal values, may give us a helpful notion of God, which shall be consistent both with science and philosophy and with the meaning of the word *God* in common speech" (p. 180). The chapter on "The Philosophy of Education"—Well, one wishes that all the people who are discussing the subject were as familiar with the literature and as discriminating in statement as Prof. Patrick is. In its field, I know of no better text for college students than this book and the general reader will find it delightful.

E. M. P.

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ETHER AND REALITY. By SIR OLIVER LODGE, F.R.S. London. Hodder and Stoughton, 3/6.

"Reality is what everyone is keen to know about. No one wants to be deceived; all are eager for trustworthy information, if it be forthcoming, about both the material and the spiritual worlds, which together seem to constitute the Universe. The Ether of Space is the connecting link. In the material world it is the fundamental substantial reality. In the spiritual world the Realities of Existence are other and far higher; but still the Ether is made use of, in ways which at present we only surmise." To advance this idea is the aim of Sir Oliver Lodge. Little by little, progress has been made, facts are ascertained, but as he says "after all we only know a little about the Universe, and even less about Ether." Ether has long been surmised: most scientists to-day believe it, but some deny its existence. What it is, and what its qualities are is not discovered. Sir Oliver is confident of its existence: it is the chief factor in life. Little was known of the air once, but its qualities are now known, its weights and so on. So far, it has been impossible to deal in a similar way with Ether, for it is continuous. Philosophy cannot ignore this omnipresent and intense reality of the Ether of Space. It constitutes a beneficent source of power, a fertilising influence which can be drawn on for illustration and parable to help man to Higher Things. A study of these supply men with a dominat-

ing sense of reality, that help them not to be unmindful of the Heavenly Vision. By all means read, mark and inwardly digest this great book.

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THE COST OF A NEW WORLD. By KENNETH MACLENNAN. *Edinburgh House Press, London. 188 pages. Price 2s./6d.*

Mr. MacleNNan's experience with the Missionary Societies of Great Britain and Ireland and the United Council for Missionary Education in England qualifies him to write this latest version of the new type of mission study text—the kind which sweeps one's imagination over the whole world, rather than concentrating on any one country.

Mr. MacleNNan has for his starting point the arresting fact that within four years of each other it was possible to have a World Missionary Conference (Edinburgh 1910) and the beginning of a world war. He then analyzes the new factors which have come into being since that time to completely realign the missionary enterprise. He characterizes the pre-war world by: the expansion of Europe; the rise of democracy; the industrial revolution; and the evangelical revival. The entirely new factors to be reckoned with he lists as: the growth of nationalism and of internationalism, the race problem, and the youth movement. He devotes special chapters to two or three quite new developments in mission countries: the industrialization of the Orient; the sudden opening of Africa; the tremendous growth in education in non-Christian lands; and the break-up of Pan-ism. In closing he shows the new apposition with which the missionary enterprise must deal, to be, not so much a Christian and a non-Christian world, as a spiritual and a materialistic conception of the world as a whole.

The book forms one of the best quick surveys of the present world situation which we have seen. It is, naturally enough, a trifle too sweeping in its generalizations here and there, but the world-view is still new—we are not yet fully at home in it. "The Cost of a New World" would seem to be of equal value for students of mission work at home, or for those of us on the field.

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WAR AND PEACE. By INNES LOGAN, M.A., *Minister of St. Columba's Church, Cambridge, published by Bowes & Bowes, Cambridge, Price one shilling. Twenty-four pages.*

This little book is a plea for the fostering of "the peace mind." Unfortunately the plea is vitiated by the attitude that force is none the less the ultimate Christian means of solving international disputes. The author fails to recognize that the only justification for the use of force in any dispute is on pragmatic grounds; that it is useful in the degree that its admittedly evil concomitants do not outweigh any possible good. And he does not make it clear that, in the light of the economic, moral, and spiritual losses involved, the results of the last war justified it.

The author recognizes that "probably another big war would end this era," but he goes on to say: "One would at least rather see civilization perishing in internecine strife than existing in stagnant acceptance of evil." He obviously sees no other means of resisting evil than by force, has little faith in the power of active goodwill for overcoming wrong, and does not believe that in international disputes, at least, "love never faileth."

LAURENCE M. SEARS.

## BRIEF NOTES.

BOYS AND GIRLS AND FRIENDLY BEASTS. By MARY ENTWISTLE. *United Council for Missionary Education. 2 Eaton Gate, London S. W. 1. 1/6 net.*

Stories of real boys and girls in different lands and their animal friends; gives insight into the life of children in mission lands.

THE GREATER CHRIST. By ALBERT D. BELDEN. *Published by Sampson Low, Marston & Co., Ltd., 100 Southwark Street, London, S. E. Price 3s. 6d. Pages 192.*

The author believes that "the issue before the Church is whether she has to believe a great deal less in God, or a great deal more." The present day problems of the Church are fairly considered, and we are shown that the new knowledge of to-day is the revelation of God, by the Holy Spirit, which is leading men into all truth. There is spiritual guidance in its pages for the faith of the modern man for which many people, especially young people, are hungering to-day. This volume will be desired by many for its light and inspiration in this day of the re-thinking of our Christian faith.

W. T. S.

THE FATTEST HEAD IN THE FIFTH. By GUNBY HADATH. *Hodder and Stoughton. 5/- net.*

RAGGLYLUG AND BILLY. By ERNEST THOMPSON SETON. *Hodder and Stoughton. Each 2/6 net.*

The first is a boy's school story that held an adult's interest and made him chuckle. The other two are stories of wild and domestic creatures such as children ever delight to hear of and read about.

A FAITH FOR A NEW AGE. (15 cts.)  
LIFE'S PROBLEMS. (25 cts.)  
A PATRIOT'S PROBLEMS. (15 cts.) } By ARTHUR RUGH. *Association Press of China.*

These three study courses are pedagogical, progressive, comprehensive, practical and Christian. They begin with problems in the minds of Chinese and seek to work from those towards Christian solutions. For material they draw on all sources, including Chinese classics and, of course, the Bible. Most of the lessons are followed by pertinent and challenging questions. There is no attempt to escape facts or minimize difficulties. In short, these three courses of study are an attempt to apply Christianity to the present problems of China.

ISLAM AND ITS NEED. By Dr. W. NORMAN LEAK, M.A. *Pp. 42. 6d. Marshall Brothers, Ltd.*

For its size, this book is the best and most complete on its subject that we have seen; it is quite up-to-date, and is just the thing for those who, in the midst of many duties, still wish to gain an intelligent idea of the present-day Moslem world.

"THE LIFE OF HENRY B. WRIGHT." By GEORGE STEWART, Jr. *Association Press, 1925, \$3.00 Gold.*

Henry Sloane Coffin is right when he declared this book to be "a book of power." Henry B. Wright was a Yale man. He was first a student, then a Y. M. C. A. secretary, and later a professor in the Divinity School. The story of his work at Oakham, his own home town, is particularly interesting. That chapter stands out as a splendid record of how Christian community work should be conducted. Under Mr. Wright's influence, even the baseball field became an agency whereby souls were won to Christ. The story of his work during the war as a Y. M. C. A. secretary at Camp Devens reveals a plucky spirit working under physical handicaps. He was consistently and persistently winning men to full allegiance to Christ and glorying in the greatness of that calling.

C. M. D.

THE RETURNING TIDE OF FAITH. By the Rt. Rev. NEVILLE S. TALBOT. *Nesbitt & Co., Ltd. London.*

This book is an attempt to show the place of faith in a world governed by scientific ideas. Most of the theological questions which are the subject of modern controversy are taken up in the thirty-two chapters. It is an attempt to reconcile the

conservative and progressive viewpoints. It is humanistic to the extent of believing that men should rise to the "height of their destiny" by responding to the call of Christ.

**THE PROHIBITION SITUATION.** *Department of Research and Education, Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York City. G. \$0.25.*

The result of this study is to make one realize that the fight with alcohol, like that with narcotics, is far from over. This report frankly faces the facts of the situation. Perhaps in reading it two points should be kept in mind, which seem to be generally conceded; (1) That in spite of the unsatisfactory situation with regards to the keeping of the law, there is less drinking of alcohol than before prohibition, (2) While the amount of liquor, good and bad, smuggled into the United States is large, it would hardly seem to be equal to the amount that came in legitimately before prohibition went into effect. In any event we must face the facts.

**ANNUAL REPORT OF REFORMS AND PROGRESS IN CHOSEN (1921-1922).** *By the Governor General of Chosen, Keijo.*

This volume contains considerable governmental information about attempts to reform conditions in Korea. It was evident at the Institute of Pacific Relations held in Honolulu in July 1925, that the Korean delegates were far from satisfied with some aspects of Japanese control in Korea. Certainly this report shows considerable activity in many ways and is worth study. We note that attempts are being made to put Koreans on a basis of equality with Japanese as regards the Civil Service. We note also that in August 1919, it was decided that "properties used for religious propagation should be recognized as national juridical persons, thus allowing them to be held and managed as foundational properties."

**MORE THINGS THAT MATTER.** *By LORD RIDDELL. Hodder and Stoughton, Ltd., London. 7/6.*

This is a collection of forty-one short essays or columnist's articles on current British men, events and thinking. The topics range all the way from the heights—or is it the depths?—of metaphysics, through China's difficulties, the bafflements of prohibition down to the drab level of salemanship! It is a cross section of current thinking. And like this current thinking does not seem to advance any very convincing conclusions. Yet most of the essays make delightful reading.

**WITH MERCY AND WITH JUDGMENT.** *By ALEXANDER WHYTE, D.D. Hodder and Stoughton, Ltd., London. Price 3/6 net.*

In the review of the Life of Alexander Whyte, D.D., in the RECORDER for April, 1924, it was mentioned that Dr. Whyte's openness of mind to new aspects never detracted from his loyalty to the old truth. This is strikingly illustrated in the volume of sermons before us. In them we have utterances which appeal to the conscience, satisfy the intellect, kindle the heart and show the place of will in the constant conflict between good and evil. In a very marked manner Dr. Whyte's pulpit was his throne.

**AN AMERICAN PEACE POLICY.** *By KIRBY PAGE. Geo. H. Doran Co., New York City. Paper edition 15 cts.; 75 cts. per dozen; \$6. per hundred. Cloth edition \$1. 94 p.*

In the words of John H. Clarke, former Associate Justice of the Supreme Court: "In this book, Mr. Page, presents in an original, illuminating and authoritative manner . . . the facts and reasons which make it convincingly clear that . . . the only rational prospect of preventing the coming of desolating wars is through some form of . . . international organization and that the world court, the Outlawry of War, and ultimately the League of Nations. . . are the most promising agencies for such organization which have as yet been devised." The most important part of the book is the section where Mr. Page outlines the program for the Outlawry of War through the World Court. The highest praise for this little book is to say that it comes up to the standard set by Page's previous work.

**"THE GREATEST OF THESE."** *By the Rev. J. D. JONES. Hodder and Stoughton, 1925. 6/- net.*

This book contains a series of expository sermons on 1st Cor. 13, preached by the author in the Richmond Hill Congregational Church, Bournemouth. They are splendid.

In many places he follows Drummond's analysis of this hymn of love—yet again he disagrees with this authority and gives us a fresh interpretation of familiar words which grip the mind and heart. He points out the interesting fact that whereas John is looked upon as being the apostle of love, it is Paul who gives us the greatest description of love. This book is one of the finest books of sermons, I have yet had the privilege of reading.

C. M. D.

"CHRISTIAN PRACTISE" being the second part of Christian discipline of the Religious Society of Friends in Great Britain. Approved and adopted by the Yearly Meeting, 1923, London. *The Friends' Bookshop, Euston Rd., N.W. Paper 1/6, cloth 2/6.*

Here is a book of church discipline which can be read as a devotional work. Imagine a person doing that with the discipline books of the Methodist, Presbyterian, or Congregational churches. The pronouncements on such issues as war, censorship, industrial conditions, etc., are mightily interesting.

C. M. D.

THE TWELVE ADVENTURERS. By CHARLOTTE BRONTE. *Hodder and Stoughton, 10/6.*

Fairy tales of weird adventures. They were written between the ages of twelve and twenty-one. They provide insight into adolescent psychology.

"THE FIVE PORTRAITS OF JESUS." By the Rev. PRINCIPAL W. M. CLOW. *Hodder and Stoughton. Price 6/- net.*

This is a splendid thought provoking book. The author opens our eyes to facts which we have not before apprehended, yet when he points them out are perfectly plain to us. The New Testament, he says, gives us five pictures of Jesus. Jesus the Christ by the Synoptics; Jesus the Son of God, by John; Jesus the Risen Lord, by Acts, Jesus the Divine Redeemer, by Paul; and Jesus the everlasting Priest and King by Hebrews and Revelation. All together they give a vivid interpretation of the personality and mind of Christ.

C. M. D.

"THE TEACHING OF APOCRYPHA AND APOCALYPSE." By CHARLES ARTHUR HAWLEY, *Association Press, 347 Madison Avenue, N. Y. Price \$1.50 gold.*

This companion volume to the author's "Teaching of the Prophets" aims to give the essence of the religious teaching of the literature of the intertestamental period. Fine for private study or advanced Bible study.

C. M. D.

"I LIKE TO REMEMBER." By W. PETT RIDGE. *Hodder and Stoughton. 15/-.*

Here a famous story teller packs into 300 pages a large number of humorous and interesting stories which deal for the most part with life in London. The book also contains many anecdotes of famous people.

C. M. D.

"FROM PIGEON POST TO WIRELESS." By HENRY M. COLLINS. *Hodder and Stoughton, 1925. Price 12/6.*

Henry M. Collins is the sole survivor of the original Reuter regime. This autobiographical work traces much of the development of the Reuter service beginning in the day when messages were carried by pigeons and ending with the modern use of wireless. A large section of the book is given over to a description of Persian life. The book is replete with charming anecdotes.

C. M. D.

"ONE THOUSAND BEAUTIFUL THINGS. By ARTHUR MEE. *Hodder and Stoughton. Price 7/6.*

Here is another charming book by the famous editor of "The Children's Newspaper." One thousand beautiful quotations have here been assembled from the best literature and life of the world. There is no special arrangement. Open the book and you will find some delightful poem or prose selection. It is of interest to adults as well as to children.

C. M. D.

"LOVE AND DEATH" ANONYMOUS. *Foreword by Sir OLIVER LODGE. Hodder and Stoughton. Price 3/6.*

This is the story of how Paul, a soldier who died during the World War, communicated with his mother and sister. The communications are certainly on a higher plane than many of those recorded in 'Raymond.' All interested in spiritualism will find here new evidence for their faith. Paul's mother weaves together her Christian faith with this belief in the reality of communications with the dead. The story is told in a very convincing manner.

C. M. D.

THE ANCIENT HIGHWAY. By JAMES OLIVER CURWOOD. *Hodder and Stoughton. 7/6 net.*

A story of high endeavor and lifting love engaged in a fight with a human beast panoplied with economic power. Human beastliness, however, is somewhat in the background. A good novel for young people and those whose idealism is waning. The scene is laid in those parts of French Canada still unchanged at the time of the story. There is a suggestion of the heart of real religion though it is not a religious novel.

NOTE: "THE QUEST FOR GOD IN CHINA." By F. W. S. O'NEILL, which was reviewed in the January number of the RECORDER, pp. 57, 58, is published in America by the George H. Doran Co., New York. The book can be had from the Mission Book Company, Shanghai, price \$3.00 Mex. plus postage.

## Correspondence

### The "Christian" "God of Wealth."

To the Editor of

*The Chinese Recorder.*

DEAR SIR:—In our city is a fortune-teller whom I am sure is one of the best informed men in the community. I do not mean that he is a student of social or political affairs of China; he cares not that China is in a state of confusion. But as a student of human nature I'll warrant that he has the "number" of most folks in this place. He is a friendly old chap. He is always there with his: "How d'y".

One day I was standing in the small group who were listening to him telling a client how to extricate himself from the difficulty that involved him. When he raised his eyes and saw me, he paused long enough to direct the attention of everyone toward me and then said, "Ts'ai shen pusa." I was as amused as those who stood by or even the fortune-teller who laughed heartily at his own joke. You wise old

codger, I thought. How did you come into possession of that piece of information? I wondered if, after all, he had not at some time been an employee in the Mission.

That random shot knocked the lid off when up popped some very pertinent experiences apropos to the old fellow's facetiousness.

I have in my letter file a communication from a missionary friend. He was writing about the relationship of the foreign missionary to his Chinese colleagues. He recalls the conversation he had in his home with a prominent Chinese of the Mission. This Chinese very naively remarked: "I do not understand why the Chinese are opposed to the foreigners. See how much money they bring us."

My colleague was leaving on flourish. He had just finished a nerve-racking task of erecting a middle school building for which he had secured funds by personal solicitation while at home. At the dedication of the building the spacious gymnasium was filled to overflow-

ing with students, church members, and special friends and guests. The prominent address in Chinese was made by one of the leaders of the native ministry. He paid a glowing tribute to the donor of the building; but his address was sterile of any appeal for local subscriptions to supply a much needed equipment. This is what he did say "Mr. . . . is going soon to America. We hope that on his return he will bring in his pocket another building for this campus and several day-school buildings for the districts." The audience "yesed" and applauded. Had my old friend the fortune-teller been present he could without difficulty have spotted the "Ts'ai shen pusa" among those who decorated the platform.

There is nothing more enlightening betimes than a careful study of the annual reports submitted by both Chinese and missionaries at an annual meeting of a Mission. One can almost smell the incense when he reads this from the report of a Chinese who, by the way, has had exceptional opportunity of contact with Chinese who are doing the hardest kind of hard thinking on the problem of how to get the Church administration and support onto Chinese shoulders: "For this district we need an active district missionary or a *foreign* (italics mine) District Superintendent to advance the work, keep in touch with the Church in America, enliven the interest and *secure funds* (italics mine) for the much needed properties" . . . "I have written Dr. . . . (missionary on furlough) asking him to assist in securing *funds to pay for repairs* (italics mine) on this burned building" (In the oldest work in the Mission!) The old fortune-teller's remark is pretty pat, eh?

A missionary of more than three decades of service in China, and who in his last years was in charge

of a training school, one day in conversation commented on the type of men who were coming up for training. He was not very enthusiastic. I was interested to know why the kind of men he referred to were being recommended. Among the many things he told me was that the candidates for the ministry to-day were not taking their standard of the Christian ministry from the missionary but were getting their cue from their own brothers who represented standards that varied from the New Testament standard down to that of the biggest rascal in the ministry. But what of the missionary? He settles the accounts, of course. Now that may not be a fair estimate; but so rare is the experience of the average missionary of having Chinese come to his home to discuss the spiritual conditions of the work and to pray together for a deepening sense of God's presence, that "an office desk and a check" as necessary equipment for the missionary is not over-stated.

The day that the local fortune-teller hung on me the label "Ts'ai shen pusa," the foreign mail brought the current issue of the "World Service News." I read paragraphs of a missionary's letter to his constituency. He says that the announcement of the cut in the Board's appropriations caused him to pace the floor. I turned the pages of a book of clippings to read a quotation from Dr. Robert E. Speer in an article appearing in the Chinese RECORDER. Dr. Speer is quoted as saying: "Are we doing right in allying our missionary program so much to financial support, in conceiving its developments and proportions in terms of available funds for the work and maintenance of work and institutions, in making money investments in one form or another which compel certain consequences in mission policy, which inevitably involve grave educational

influence upon the Native Church and which impose elements of permanency upon activities which should conceive themselves as transitory and preparatory?—I am not saying that money is not needed and should not be given. But I do raise the definite question whether there is not needed in many fields a new group of missionaries who will not employ anybody or who will not require anything but their own personal support and funds to go from place to place.—I believe that we ought to project a far greater mass of missionary work of a type that will not have to be subsidized."

The versatile editor of "The Life" (生命) magazine has solemnly warned the readers of that thought-compelling monthly of the danger the Chinese Christians face in losing their manhood and self-respect through the habit of dependence upon the financial resources from the West.

When a church cannot be erected, a school opened, a hospital or dispensary established, or an evangelistic campaign inaugurated until appeal is made to the missionary for necessary funds, the old fortune-teller has hung the proper label on the missionary body.

F. C. GALE.

December 8, 1925.

### "Signs of the Times" Reply.

To the Editor of

*The Chinese Recorder.*

DEAR SIR: In the February issue of your magazine there appeared one letter under the heading, "An Error Needing Correction," and another entitled, "A Misused Courtesy." Since the writers of these letters did not, before writing them, communicate with the publishers of the magazine that they mention, I feel that it is no more than fair that

those who read the RECORDER should have further light on the questions which they raise.

Nobody has been authorized by the Signs of the Times Publishing House to palm himself off as a representative of the National Anti-Opium Association. Last November we were much surprised to learn that a wrong impression was being left by some who were circulating our "Anti-Opium Special," and our statement in the Shanghai papers, as referred to in Dr. T. H. Lee's letter, was intended to set the public right and guard against any further misunderstanding. We definitely stated that agents for the "Anti-Opium Special" were not representing the National Anti-Opium Association in any way, and that they were not authorized to take any money at all aside from the regular price of ten cents a copy for the magazine.

In our published statement we asked that anybody who had proof of misrepresentation should give such proof to our Publishing House, so that the offender could be properly punished and restitution be made to those who had been deceived. Since our statement was published and up to the time of writing this letter, no names of offenders nor proofs of their offences have ever been sent to us. As soon as we saw Mr. Griffith's letter in the RECORDER we wired the man in charge of distributing our "Special" in Honan, so that Chang Hsiao K'ung would be apprehended at once and careful investigation be made as to the possibility of other persons' misrepresenting themselves while handling this paper.

The publishers of the Signs of the Times have known for a long time that many looked upon the Christian body to which they belong as one which was unwilling to cooperate with other bodies. When the National Anti-Opium Association asked us, along with other pub-

lishing houses, to print a special article against opium, we thought that here was an opportunity to present real evidence of our desire to co-operate whenever possible, and we planned to print not only one article against opium but to devote a whole issue to this question. We sought for, and obtained, the assistance of the National Anti-Opium Association, as stated in Dr. T. H. Lee's letter. For their friendly aid, especially that of Mr. Gabriel Hwang and Dr. Lee, we were and are grateful; and I am sure that anybody who will take the trouble to examine the contents of our "Anti-Opium Special" will see that we spared no effort to advertise and commend the Association, its program, and its aims, and to bespeak for it the sympathy and help of the public.

That a few unworthy persons would take an unfair advantage of the fact of our co-operation and pass themselves off as representatives of the National Anti-Opium Association we could not foresee, any more than Mr. Hwang could foresee the wrong use that might be made of his letter of recommendation. We are fully aware that neither we nor the sales' agents for our magazine are empowered to represent the National Anti-Opium Association at all. These men are only authorized to dispose of the "Special" singly or in quantities at the regular price of ten cents a copy or to take subscriptions for the magazine at one dollar a year. But the fact is that a letter of recommendation was written in good faith and so far as the Publishing House was concerned was received and used in the same faith until we learned of the misunderstanding that existed in certain places. Then we did all we could to stop the use of this letter entirely in all parts of the territory covered by our campaign. We want every reader of the RECORDER to

know that we do not stand for any sort of deception or fraud. We have tried our best to set the public right on this point, and regret that we have not been fully successful. Especially do I regret that Mr. Hwang and Dr. Lee have had trouble about this matter, for I have been pleased to look upon them not only as acquaintances and fellow Christians but as personal friends.

Very sincerely yours,

H. O. SWARTOUT.

Editor of the Signs of the Times.

February 8, 1926.

### International Fellowship.

To the Editor of

*The Chinese Recorder.*

DEAR SIR:—May I suggest that all interested in promoting understanding between China and the West put their best English-speaking students in touch with a suitable Christian friend at home—one who has more or less similar interests—so that by correspondence a friendship may spring up of mutual benefit.

In these critical days, we can in this way help our students, further advertise the work in China and start the very much needed International Fellowship. If this were done for a generation there is no telling what fruit it might develop for the Kingdom.

Thanking you in anticipation, I am,

Yours sincerely,

(Signed.) F. C. MARTIN.

### "Christo-Centric Broadmindedness."

To the Editor of

*The Chinese Recorder.*

The caption of this article under the above title may seem to some to

be a contradiction in terms; but the author believes them quite compatible. Are the terms mutually inclusive or exclusive? Are they reversible and interchangeable? Is the truly "Christo-centric" mind essentially broad and inclusive? And does true "broadmindedness" (that is not shallowness and indifference), necessarily converge upon and center in Christ? Is "Christo-centric" centripetal; and is "broadmindedness" centrifugal?

There is one way, and only one way, of determining the meaning of the first term. What is the mind of Christ? What was Christ's estimate of Himself, and His estimate of and attitude toward the conditions, institutions, and ideals toward which we are invited to cultivate "broadmindedness"? Surely we are safe in maintaining a tolerance like that of Jesus. Think of Jesus' dealing with Nicodemus, the rich young ruler, the Samaritan woman, Zaccheus, etc., etc. Jesus was eminently practical when dealing with individual cases.

The content of the second term is indeterminable. "Christo-centric,"—yes;—but what kind of a Christ is intended? "Broadmindedness,"—yes,—but no definite boundaries are discoverable.

The article seems to labor under two misapprehensions:—1. That the chief thing in religion is the "search

for truth;" but with quite inadequate expectation of or emphasis upon the finding, enjoying and propagating.

2. That those who are conscious of and manifest the new and abundant life in Christ should join in the "search" with those who know nothing of Him, and upon the terms which such persons choose. How is this possible? "We want to share with you the search for God." What does this mean? Is not this worthy of the Pythian oracle?

If, as many believe, Christianity contains, at least in living, active germ, all the truths necessary for the most abundant religious life, and the most perfect and efficient moral and social life, surely we can rejoice in all good everywhere; but can we come to China simply as "sharers in the search for truth"? God save us from bigotry, self-righteousness, or "complacent aloofness"; ("our sufficiency is of God"); but if we are not invincibly persuaded that "we have found Him Who is the Way, the Truth, and the Life," probably we shall not inspire much confidence in others.

The article is an excellent and stimulating study, but some of the positions set forth by the writer should not be taken too seriously.

Yours truly,

EDWARD JAMES.

## The Present Situation

### CHRISTIAN AUTONOMY IN SOUTH CHINA

From the reports I receive through the "RECORDER" and other periodicals, I am inclined to believe that the missionary morale in China is on the wane. This ought not so to be. Mistakes have been made; readjustments are in order, but not despair. Thirty-three years of my life have been spent among the Cantonese in this land and in lands among the "Overseas" Chinese, and I still call them my "Friends." As a member of the South China Mission of the American Board for 30 years, I have had no word of censure from our Chinese constituency, neither have my several colleagues,

and why? Because we have "played the game." Now just what do I mean by this expression? I mean that as a mission, the single ladies included, we have had in view as our objective, Self-support, Self-government, and have co-operated with our Chinese pastors, preachers and teachers, and there has been no friction. There has been a healthy hiving off from the so-called "missionary church," in which we are associate members, so that we can now boast of a dozen self-supporting churches, Congregational in policy, but now affiliated with the Church of Christ in China.

Some of these churches are strong: witness the church in Hong Kong where the Rev. Yung Ting Shang is the leader and able pastor. This church was organized by the Rev. C. R. Hager, M.D., pioneer of the South China Mission. By his own exertion, with no appropriation from the Board, he planned and caused to be built a four story structure, valued to-day at about \$40,000 Gold. The Board's claim to \$10,000. on this building, was taken up by the church in 1912, when it assumed self-support. At that time, the members had a debt of \$8,000 Gold. By 1923, this was cancelled, and there was a surplus of \$1,000 in the treasury, which went to benevolences. Pastor Yung superintends 5 out-stations, and receives no money from foreign Boards.

During the 30 years of my experience under the Board, not one dollar was ever appropriated by it toward school or church buildings, yet both are to be found in Canton and other cities and villages. In Canton is the mother church, housed in an old but spacious building. A few years ago the "deeds" for the property were handed over to the trustees without price. This church is now on the decline, owing to the fact that a hiving took place, and another church was organized which is now housed in the largest church building in Canton, built by the Chinese Christians, at a cost of about \$35,000 Gold, all paid for. This is the Kwong Hau Street church, with Rev. Tam Yuk Sum the pastor. He also superintends 5 out-stations which receive no aid from foreign sources. It is needless to state that these out-stations have preachers and teachers. Within the last two years, two more church buildings have been erected in the Sz Yap district.

The work of the South China Mission, which no longer exists as an organization, is therefore self-propagating, and the church more or less indigenous. Those of us who formerly were under the American Board, but who are now engaged in co-operating with the Chinese along educational lines, have not been told that we are not wanted. Our constituency would feel the loss should we withdraw. In a way, we are carrying on some of the work left undone by the Board, and have some new work. The former is the Lo Tak School for Girls of 23 years standing, with Miss Ruth E. Mulliken as Principal, and Miss Kathleen Bond as Music teacher, with these two exceptions, the Staff is Chinese. This school is now under the A.C.E.C. the American Chinese Educational Commission, with headquarters at Oberlin, Ohio. The new work is the Mei Wa School for Boys which is the American Chinese School with Prof. Au Yeung, Principal—Miss S. Josephine Davis and Rev. C. A. Nelson, as American teachers, also connected with the A. C. E. C.

This American Chinese school is a co-operative institution of High school grade, now three years old, with brighter prospects when the present chaotic condition ceases to interfere. In this school, the Chinese provide land, buildings and equipment, also current expenses, and the trustees hold the deeds for the 15 acres (English) of land and two modern buildings—the main one is capable of rooming 100 students in addition to dormitory rooms

and an audience hall which seats comfortably 300 people. The A. C. E. C. provides American teachers and their salaries. All the teaching is done in Chinese, and English is given as a subject. This is as it should be throughout all China. Our trustees have not yet turned us out, but we have an agreement that whenever they think that they can both finance and conduct the school, we, Americans withdraw. This would be the time for them to take action when the agitation is on in China, but I have not heard of any desire on their part to have us go.

From the very beginning, we missionaries have advocated that our Chinese co-laborers should increase, and we foreigners decrease. Now I believe that missionary work along this line can be carried on indefinitely in China and meet with the approval of the people. Moreover, the test of missionary efficiency is the ability to establish self-supporting, self-governing and self-propagating work, and such work is appreciated by our Chinese co-laborers and constituency.

C. A. NELSON.

#### AS SOME MISSIONARIES SEE THE PRESENT SITUATION

We sent out four questions to missionaries located in other than treaty ports. Their answers are given under the appropriate questions with the exception of the three last statements.

I. How far are the Chinese in your locality affected by the disturbances and discussions on matters political which have arisen during 1925?

Fukien Christian University is so generally exempt from the transient tides of the times that I am not in a position to answer your queries about effects of present conditions very intelligently. Our students show none of it. We have just finished a term in which certain Bible courses have been taken by all regular students and they have, for the most part, shown unusual enthusiasm in pursuing these studies. Every alternate week-end we have co-operated in Bible-study institutes in country churches and we find people more open than usual to the Gospel message.

C. M. L. SITES.

The Chinese locally have been greatly affected by the disturbances and discussions on matters political which have arisen during 1925. When I say Chinese, of course I mean both the Christians and unbelievers.

A. J. SMITH, Tamingfu, Chi.

Outside our local Middle School, and our Mission School we are almost entirely unaffected. The members of the above institutions under orders from Foochow at one time wanted to inspect and rectify imports but the traders were able to keep them off and we are in ordinary conditions now-a-days, everybody friendly, even Middle School boys who came to our Mission School sports (in Christmas week!) and did an amusing stunt for us. But if the Foochow Branch of the Students' Union wants us dealt with, and the local boys residing there come back, we shall have processions and bill-sticking until the outside pressure is removed. Then we shall be openly friendly again.

J. CURTIS, Fuhning, Fu.

On October, 1925, the Cantonese Revolutionary Army took possession of our city and region. There has been since then everywhere (in schools, assemblies, etc.,) very much disturbing discussion about political and religious matters. The government, however, seems to protect the people.

W. HOMEYER, Waichow, Tung.

Rural Chinese—very little: tradesmen—sceptical: military—unmoved: students—roused, heated, hostile. The students are wholly under the influence of the Republican Party, Bolshevics, and the anti-Christian society. In Yenanku (no foreigner resident) the students have confiscated the church buildings, and are using them as the Republican party's headquarters.

W.M. MUDD, Sanyuan, Shensi

The Military Governor of the Province (Shantung) adopted a plan of forced taxation. In addition to the regular and super-taxes he has extorted as much as possible from the people for military purposes. The result has been that a number of shops have had to close their doors. In addition he has forced the Province to accept the currency which he issued. We are in the center of the conflict of north and south so that for several months business has been at a standstill and railroad transportation practically stopped. In addition hordes of idle soldiers have settled down upon the people to be fed. To crown the calamities the crops south of here have been only about 50 percent of that usually received. Just what the economic condition will be in a couple of months is hard to describe but hundreds of people will then be without food, and without the means of buying it.

ROY ALLISON, Tenghsien, Sung.

Our work has not yet suffered any set back. It has gone ahead if anything.

W. H. WEIGEL, Paoying, Ku.

II. What is the attitude of the Christians in your locality towards the so-called treaty protection? Do they wish to retain it, are they indifferent, or do they express themselves as willing to give it up?

The attitude of the Christians in our locality toward the so-called treaty protection is that they want it abolished. They are not in favor of treaty protection.

G. J. SMITH, Taimingfu, Chi.

The local Christians have not had much use of—though a lot of use for—such protection for many years. The local foreigners are a sad stumbling block and if they are surmounted the Foochow Consul deals with such matters in a Gallio (as ordinarily interpreted)—like fashion—British Consuls seldom see any cover for Chinese Christians in treaties that they are interested in: this is occasionally a grievance in the eyes of interested litigants but very useful to the future Church. I doubt their liking to express a willingness to give it up, but I cannot see a responsible body asking for it now.

J. CURTIS, Fuhning, Fu.

Our Christians take no notice of this. We German missionaries can not give them any treaty protection. I have not seen any difference; only we have not so much to do with untrue candidates.

W. HOMEYER, Waichow, Tung.

All are willing to give it up IF.....The if means of course everything to them. It is not patriotic to say anything much about the "if" clause but we know what they think.

W. MUDD, Sanyuan, Shensi.

Instead of answering the question direct let me say that in time of danger our compound is crowded with refugees. The practical answer which the Chinese give to this question is, "By no mean do away with extra-territorial laws." As long as the Chinese flee to foreign compounds for protection it seems folly for a few people in city ports to insist on its abolition. Perhaps you noticed that Rev. F. M. Pyke of Taian came very near being shot because they thought he was a Russian. If there is no central government with power to act and law is lodged in the hands of irresponsible people, the abolition of this law will make foreign life unsafe. Of course the new International ports will be included and they will have the first taste of anarchy and lawlessness. At that time every one who remains in China will stay here at the risk of his life. Do you welcome this risk?

ROY ALLISON, Tunghsien, Sung.

"The feeling as I interpret it is, 'Let well enough alone.'"

W. H. WEIGEL, Paoying, Ku.

III. In what way do the extraterritorial privileges of the missionary affect your work, either adversely or favorably?

I don't see how these privileges have affected us in the past. We don't seem to have had dealings that made us want to have the law of people or make them take the law of us. The only effect has been that if any body stole anything (we never caught him!) we had to inform the Consul (who did not care) that we were informing the local magistrate who professed to be greatly grieved, and that was that! But again, with the spirit sometimes heard of, I can quite imagine a new style magistrate hauling us over the coals; we don't think of Chinese courts as places for the administration of justice, the reputation they have locally is of a place where might (i.e. money) is nearly always right and where "pull" counts for more than a good case, and the best to hope for is a reasonable compromise; abstract justice is not a danger of this part of China!

J. CURTIS, Fuhning, Fu.

We have no extra-territorial privileges. Our relation with Chinese is more favorable than formerly rather than adverse. We are not able to ask for compensation in case of damage to property. So our school work has stopped, as I had no means to repair our schoolrooms, which Chinese soldiers destroyed during the war.

W. HOMEYER, Waichow, Tung.

Neither one way or another so far as I can see. I don't think 99 out of a 100 Chinese know anything about it.

W. MUDD, Sanyuan, Shensi.

The extra-territorial privileges I believe affect us considerably in a favorable way. In the first place, at times we have had officials who were cruel and despotic, anti-foreign and anti-Christian, and I know that if it had not been for the extra-territorial privileges, that we would have suffered at their hands, but as it was we were protected.

"In the interior these privileges affect our work very little."

ROY ALLISON, Tunghsien, Sung.

"We are not affected one way or the other."

W. H. WEIGEL, Paoying, Ku.

IV. What would be the result of considerable modification of the present special privileges of Christians and missionaries?

Unless a new spirit of opposition arises I should say the result would be exactly nothing. Nobody looks on us now as outside the law, we are thought of (except by our own schoolboys with whom we sometimes have temporarily painful relations, even physical sometimes on their part) as public benefactors. Our hospitals, with thirty and more years of history have written a good character for us on the hearts of the local populace. All through this time of trouble our local "Education Association" has been pushing a successful (we hear) effort to have the Physician-in-Charge of one of our Hospitals honoured by the Government.

J. CURTIS, Fuhning, Fu.

Should there be considerable modifications of which you speak I think that missionaries would have to surrender some of the privileges that they have had thus far. I think they would have to delegate to the Chinese church greater authority and responsibility and a larger share in administrative affairs, and of course this would mean that the missionaries would have to step down, in other words, they would not possess the authority that they do at the present time.

A. J. SMITH, Tamingfu, Chi.

The Chinese think these special privileges to be unjust and unjustified. No mere modification will satisfy them. So I think it best, to abolish them. Then Chinese Christians will have it easier in their struggle against the Anti-Christian Movement. We missionaries, however, will have it more difficult in the interior and must change our living conditions. But the Lord will protect us. If they do any wrong, it will be their responsibility, not ours.

W. HOMEYER, Waichow, Tung.

It all depends on how the local authorities interpret it. Let authority function, and the law be carried out and there need be no change. We have, on the whole, had a thoroughly dignified protection from all kinds of authorities in the interior. But if the new rulers are those who are

now coming out of the middle schools of this province, then God help not only Christians and missionaries but also the people too.

WM. MUDD, Sanyuan, Shensi.

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Until there is a settled government that is functioning it is the height of folly to withdraw foreign protection. It is bad enough with it. Would you like to sleep with the bandits looting villages within hearing distances with the possibility of their coming over to make a call on you? The trend of present conditions is toward Russian Bolshevism. Let us not do anything to make conditions worse.

ROY ALLISON, Tunghsien, Sung.

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Rural China doesn't care about any special privileges we enjoy as long as 90% of the rural class can go about their daily tasks and make enough to feed and clothe themselves. The people in this region are a lot more concerned over the present special privileges of the military, the bandit hordes, corrupt officials, rabid student agitations and excessive taxes than they are over the foreigners.

W. H. WEIGEL, Paoying, Ku.

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The present response by the Chinese people to the Gospel message is good, especially in the country districts, or apart from educational centers. The greatest problem at the present time is the opposition by the student class though there are still many individual students who are responsive to the Gospel appeal. It is particularly important at this time to disassociate Christianity from foreign governments, and emphasize the truth that the Gospel is even more the heritage of the Asiatic nations than of foreign kingdoms. The greatest needs seem to be, on the part of both speaker and hearer, a solemn conviction of the absolute need of salvation, and a realization that the Gospel alone can meet this need.

W. H. OLDFIED, Wuchow, Kiangsi.

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In reply to your questions, I beg to state that we, being a German Mission, do not share the special privileges of the missions of other nations. But in spite of this fact, we foreigners as well as our Chinese Christians have always been treated by the officials with justice and considerations. Our Christians are fervent patriots and are trusted to be true patriots by the public and by the officials. Those who entered our church in order to enjoy special privileges have left us years ago. Those who stay with us have no reason to wish the old times back again.

If I would regard the allies as enemies, I would wish them to retain the special privileges as long as possible.

Pakhoi, Tong.

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The effects here (Sienyu, Fukien) are much less than in most places for the reason that our territory is a farming territory and we deal with village life. The masses of these people are little concerned with the political situation. If some foreign government took hold of the situation and straightened it out the masses would rejoice. They are feeling the pressure of a corrupt government at present and would welcome any release from it.

However from all these hamlets there are students and educated men or ex-students. They go to the county seats, or to the provincial capital or to Shanghai, Nanking and other places. They stream back here for vacations bringing with them the ideas that are stirring their minds. So the present political upheaval reaches to the remotest corners of the land. Yet, as I say, the hearing they get is somewhat limited. The official class is bent on enriching itself at the expense of the people. The military has forced poppy planting upon the farmers. Brigands are flourishing. The masses are preyed upon by brigands, government soldiers and officials, and by corrupt gentry ever ready to be the tools of the officials and even to start oppression on their own accord. Some of these students come back home and finding no employment turn bandit themselves. Under such a situation the masses are not ready to pay attention to what has happened in Shanghai. They are thinking too much of what is happening in Hinghwa and that too from the hands of either their own citizens or the detested northern soldiers and officials. I might add that the student organization is feared by the officials and gentry. This organization is about the only one they do fear. Often the student organization makes the officials and gentry divide up their ill-gotten gains which they use quite as selfishly upon themselves.

The majority of our Christians want to retain the treaty-protection. They think that it would be just right if the American Consul could guarantee them protection from the present oppression. Only occasionally is there one who would advocate giving it up. The students of course advise giving it up but just as one of our leaders recently pointed out to me these same students readily avail themselves of the protection of foreign influence. They talk loudly when they themselves are in no danger but the moment danger comes they gladly seek foreign help. I make frequent trips through these bandit infested regions. Thus far the bandits have kept clear of interfering with foreigners. Often I have quite a lengthy procession of folks following along and there are students among their numbers.

My own feeling is that the church movement would be better off without the extra-territorial privileges. Too many folks are attracted to the church for the material benefits connected with these privileges. They want our special influence in cases of litigation, etc. It would be better for the Christian movement if its drawing power were other than this. I believe that we have a drawing power that is far more effective.

We might have to undergo some hardships if we relinquished extra-territorial privileges. The brigands that infest our territory might plunder us the same as they do the Chinese. We might have to confine our work to more restricted sections in order to be under the protection of government soldiers. It would be difficult to prophesy just what would happen. I doubt if the government would treat us any differently especially if we guarded our actions and took care to maintain friendly relations.

W. B. COLE.

## On The Field

**Circulation of Christian Literature.**—The Religious Tract Society in its Quarterly Newsletter, January, 1926, reports that during the previous four months receipts show a decrease of over \$10,000. This is due to the general business depression. There are, however, signs of a revival.

**China Nurse President of International Council of Nurses.**—Miss Nina D. Gage, M.A., R.N., Dean of the Hunan Yale School of Nursing, Changsha, was elected president of the International Council of Nurses at its Congress held in Helsingfors, Finland, in July, 1925. We congratulate the Nurses' Association of China on this honour. The next International Congress of Nurses meets in Peking, 1929.

**Language Students Assist Military Hospital.**—The medical and nursing students in the Yenching School of Chinese Studies at Peking spent their entire Christmas-New Year holiday in the temporary military hospital at Nan Yuan. The units of the P.U.M.C., and of the Methodist Hospitals, carried the largest part of the burden. There was also a contingent from the Salvation Army. The wounded came from the fighting between Tientsin and Peking in the Kuominchun-Li Ching Lin "campaign."

**The Institute of Pacific Relations.**—A National Council has been organized in the United States to carry on the work begun by this Institute in July, 1925 at Honolulu. This Council will have a membership of about 125. An Executive Committee has been appointed of which Dr. Wilbur is chairman. A Pacific Research Committee has also been appointed with Dr. J. W. Jenks

as chairman. Funds are coming in for the work of the Council. The Carnegie Endowment for International Peace and the World Peace Foundation have made substantial contributions. Mr. J. Merle Davis, one of the secretaries of the Institute at Honolulu, is expected in China in the near future to push forward the work of the Institute.

**"Foreign Missions" in California.**—There recently passed away a man who did much "foreign mission" work in California. His name was Rev. William Chauncey Pond, D.D. When he went to California in 1853 that state might well have been designated a "mission" field. But it was in connection with the Chinese in that state that he did his real "mission" work. In 1873 he founded the Bethany Church in San Francisco. That church admitted Chinese to membership. Later its Chinese members were dismissed to found the Chinese Congregational Church which now has a membership of 248. In addition Dr. Pond organized forty-nine missions for the Chinese, having as many as twenty-three running at one time. One by-product of this work for Chinese in California was the organization in 1885 of the China Congregational Missionary Society which did and still does help support Christian work in South China.

**Chin Shih Middle School, Peking.**—This school adjoins the Summer Palace at Peking, and was started last September to provide a school for those students who were unwilling to return to schools under British auspices. It is reported to be in serious financial difficulties. The institution received a sizable gift from Marshall Feng at the time it

was organized, but has been able to secure little if any additional support. Timothy Y. Jen, a member of the faculty of the school of religion of Yen-ching University, resigned to become principal of the school. His resignation was not accepted by the university, leave of absence being granted instead. The enrollment of the Chin Shih Middle School has been a little more than two hundred.

#### **An Interesting Court Decision.—**

A decision of much interest to the Christian community was handed down in the Nanking City Court the first week in February, 1926. The Hansimen Church won a case involving several thousand taels and the care of an orphan girl. It seems that a Miss Liu Wei-ru, former president of the Government Normal School for Girls in this city, who died last September, had willed an orphan girl to the church, with 4,000 Taels for her support, and an additional 2,000 Taels to the church's building fund. Miss Liu had become a Christian and was to have joined this church publicly at the end of the year. Interested parties contested the will, and repeatedly refused to give over custody of the child. The matter was finally brought into court, the will was upheld, and the church given its full rights. The trial was full of dramatic interest. After it was all over, all parties adjourned to a restaurant, had a love-feast together, at which all expressed themselves as very happy over the decision; and then adjourned to a studio where a group photograph of the whole party was taken.

**Christians Welcome Buddhist Abbot.**—On January 3, 1926 the Church Peace Union and the Federal Council of Churches gave a dinner at the Yale Club, New York, in honor of Lord Abbot Sonyu Otani the spiritual head

of 6,000,000 Japanese Buddhists and a kinsman by marriage of the Empress of Japan. The Abbot referred to the present conflict between materialism and the spiritual life in evidence in both the East and the West. He also expressed a desire to see a woman's college established in Tokyo. In the course of the speeches reference was made to the plan of the Church Peace Union to hold a parliament of all the world's religions in 1929 or 1930 in the interest of world peace. The Abbot pledged his support to this proposal. The visit of the Abbot to the United States was taken in connection with the twenty-fifth anniversary of Buddhist Missions on the Pacific coast. Among those who attended the dinner were, Dr. James H. Franklin, Dr. A. J. Brown, The Rev. John Wilson Wood, Dr. Galen N. Fisher.

#### **Shantung and Peking Christian Universities Plan Extension Courses for Christian Workers.—**

The School of Theology of Shantung Christian University and the School of Religion of Yen-ching University, Peking, are developing plans to offer extension courses for Christian workers. Shantung Christian University plans to carry this course on for six months in the year. It will be laid out with the needs of religious workers in mind, especially evangelistic workers. Christian work from the viewpoint of rural conditions will be kept in mind and practise in rural communities around Tsinan will be one of the features of the course. The curriculum will deal chiefly with Biblical and practical subjects and treat of actual needs rather than aim at academic standards. This course will probably start in the autumn of 1926. Yen-ching University plans to offer a somewhat similar course for a year beginning with the fall of 1927. It will be open to students

who have only a middle school training or its equivalent. The course will be taught in Chinese. Students desiring to take up this work must have served some religious organization.

**"The New Mandarin."**—Yenching School of Chinese Studies is publishing a quarterly magazine for the purpose of making known its student life and the range of their interests and studies. It contains many interesting sidelights on China from the viewpoint of the junior missionary. "The Book and Magazine Section" is particularly informing. The writer has browsed around to good purpose. His nibblings are tasty. Two articles stand out. "Western Students of Chinese Culture" by Dr. J. L. Stuart, and "The Fight against Illiteracy in China" by Ph. de Vargas. It is interesting to note that the Ministry of Education is trying to reintroduce the study of the Chinese Classics in the public schools of China. Orders have been issued to the effect that beginning with the fourth year primary schools students will be required to give one hour a week to such studies until the completion of the third year in the higher primary grade. In Shantung the teaching of English is to be abolished in the elementary and middle schools and the study of the classics substituted therefore. The whole issue is stimulating. Kindly words about the *Chinese Recorder*, which we hope will push up our subscription list, give us a friendly feeling towards this journalistic venture.

**A Chinese Christian Interprets his Social Obligation.**—Considerable interest has been aroused by the recent action of Mr. Liu Tze Ru, the agent of the Singer Sewing Company for the whole of Szechuen Province. Mr. Liu has been for thirty-two years a Christian. He

has long been a leader in the local Independent Church which is autonomous in every sense of the word. Mr. Liu is a self-made man. He was left an orphan and destitute at the age of eighteen years. He failed six times in business but finally built up a profitable enterprise in the agency of the Singer Sewing Company which he took up at the age of thirty-six. It is in connection with this business that he has tried to live up to his obligations to society. On March 21st, 1925, in the presence of the civil and military authorities and a number of Chinese and foreign friends, Mr. Liu signed away his interest in and control of this Company or agency to a Board representing the local Independent Church, the Chungking Orphanage, and the Y.M.C.A. The business thus passed over for purposes of Christian work amounted in property and other values to \$103,773.43 Mexican. As a result of this endowment the annual income of the business will be divided between the three societies. Mr. Liu temporarily remains as manager of the business but plans to sever even this connection shortly. In this transfer of business interests to Christian work his son Mr. Liu Foh Tien also concurred. This is a notable instance of Chinese Christian philanthropy. It is the first of its kind of which we have heard.

**Chinese Appreciation of a Mission School.**—St. Paul's Boys' School connected with the American Church Mission in Anking has received favorable and encouraging recognition from the Chinese, in spite of the present troublous times. The Anking Newsletter for January, 1926, refer to this matter as follows: "Last summer, when the future of all mission work was threatened, a group of the leading men of Anking braved the intense anti-foreign feeling by openly acting as sponsors for

the school. Within the last few weeks, the Ming Ai Pao, the leading newspaper of Anking, referred to us as the leading school of the province. It would not become us to make such a statement ourselves, but it does show the favorable opinion which is held in outside circles. We are the only school in the mission, and one of the few mission schools in China, which has secured government registration. Last year, in the provincial athletic games, the committee in charge not only appointed us to represent the province in three sports at the Central China Championships, but actually held many of the games on our grounds. Anyone who knows present conditions in China will realize what a remarkable tribute this was. For two years in succession our football team has brought the championship of the four provinces in Central China to Anhwei, and one of our boys represented China in the Olympic Games in the Philippines last summer. When the great anti-foreign movement broke out last spring, an overwhelming majority of our students continued quietly with their work and finished their examinations."

**Nanking Christian Students' Union.**—In the winter of 1923 a retreat of both Christian teachers and Christian Students was held in the Hillcrest High School, Nanking. All present agreed that in order to spread the Christian Gospel among the students in Nanking there must

be a Christian Student Movement. Thus in the Spring of 1924 the organization was formed to carry on the Christian Student Movement. This organization was called "Nanking Christian Student Union." It was organized by delegates elected both from the Christians in governmental and private schools. Every Christian individual instead of every individual school became the unit of this big organization.

The membership is of two kinds, Christian and non-Christian. Christian members have the right to vote and to be officers, while the non-Christians have not. Different schools may invite teachers to be advisors.

The purpose of this union is twofold. First it aims to cultivate fellowship among Christian students; second, it aims to carry the social program of Jesus Christ into practice by rendering a possible service in Nanking.

Nearly all the Christian girls' and boys' schools; both colleges and middle schools, have joined this Union. Only a few Christians from each of the government and private schools participate in this Union.

Several mass meetings have been organized for Christian fellowship among the whole Christian student body in Nanking, such as retreats, social meetings and lectures.

The most active members in this Union are mostly students of Nanking Theological Seminary, The University of Nanking and Ginling College.

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## Notes on Contributors

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HARLEY FARNSWORTH MACNAIR has been a member of the American Church Mission since 1912. He is professor of History and Government in St. John's University, Shanghai, and secretary of the Advisory Council of East China Christian Colleges and Universities.

Rev. ROBERT MERRILL BARTLETT, A.B., B.D., is a missionary under the American Board. Since 1924 he has been teaching various courses at Yenching University, Peking.

Rev. W. H. MURRAY WALTON, M.A., F.R.G.S., has been in Japan since 1915 as a missionary of the Church Missionary Society. He has spent most of his time in Newspaper Evangelism. He is at present also editor of the "Japan Christian Quarterly."

Rev. FRANK RAWLINSON has been in China since 1902. From 1902-1921 he was a missionary under the Foreign Mission Board of the Southern Baptist Convention. Since 1922 he has been under appointment by the American Board. He has been Editor-in-Chief of the "Chinese Recorder" since 1915.

Miss LUELLA MINER, M.A., Litt.D., has been a missionary of the American Board in China for 39 years. She has done educational, literary, social and special work for women. She is at present on the staff of Shantung Christian University and a member of the National Christian Council.

BEN H. SCHMIDT has been a secretary of the Y. M. C. A. in China since 1921. He is engaged in work for boys.

Rev. FRANK CLAIR GALE has been a member of the Methodist Episcopal Mission for 18 years. His work has been and still is evangelistic.

Dr. JAMES L. BARTON is a secretary of the American Board. He has had very intimate relationships with mission work in Turkey.

Rev. FRANK RICHARD MILLICAN, B.A., has been a member of the American Presbyterian Mission (North) for 16 years. He spent one term in evangelistic work. He is now Principal of the Union Academy, Ningpo.

## Personals

### MARRIAGE.

#### FEBRUARY:

9th, at H. B. M. Consulate-General, Shanghai, and at Union Church by the Rev. T. W. Lister, uncle of the bride, assisted by Rev. Evan Morgan, D.D., Dorothy Whitson, daughter of the late Rev. Moir Duncan, M.A., LL.D., and Mrs. Duncan, Shanghai, to Charles Kent, eldest son of Mr. and Mrs. Charles Duff, of Hamilton, Canada.

### DEATH.

#### JANUARY:

19th, at Kuyuan, Kansu, Miss R. H. V. Anderson, S.A.M., (C.I.M.)

### ARRIVALS.

#### JANUARY:

2nd, from U.S.A., Dr. John R. Mott, (new), Mr. F. S. Brockman, Y.M.C.A.

27th, from Australia, Mrs. A. L. Greig, L.M.S.

28th, from America, Dr. and Mrs. L. B. Ridgely, A.C.M.

29th, from America, Rev. Adolph Hermann, (new), P.N.

31st, from America, Rt. Rev. and Mrs. D. T. Huntington and three children, Miss E. W. Graves, A.C.M.

#### FEBRUARY:

9th, from Britain, Miss M. E. Marten, Dr. Frank Ashton, (new), L.M.S.; Miss A. M. Pearson, B.M.S.; Miss Douglas James, (new), Mr. and Mrs. H. J. Chalkley, Mrs. J. Vale, C.I.M.; from Australia, Miss D. Trudinger, C.I.M.

10th, from America, Miss M. Wright, Miss L. Mofat, (all new), Mr. Ellis Tucker, A.C.M.

#### MARCH:

2nd, from Germany, Mr. G. Burklin, (new), C.I.M.; from Sweden, Mr. and Mrs. C. J. Nykvist and two children, Miss H. S. Johanson, Miss A. Gustafson, S.H.U.

### DEPARTURES

#### JANUARY:

8th, for U.S.A., Mr. and Mrs. H. M. Wagner, and two children, Y.M.C.A.

15th, for Australia, Mr. and Mrs. R. A. Seaman and two children, C.I.M.

19th, for England, Rev. John G. Magee, A.C.M.

21st, for U.S.A., Mr. and Mrs. R. M. Hogan and two children, Y.M.C.A.; Mrs. J. W. Nichols and two children, A.C.M.

29th, for Australia, Mr. and Mrs. W. T. Herbert, Mr. and Mrs. R. H. Mathews, Mrs. Jas. Webster, Mrs. H. Lyons and one child, Miss E. Newton, C.I.M.

30th, for Australia, Miss I. M. Coleman, C.I.M.; for America, Miss F. C. Hays, A.C.M.; Miss Helen E. Ritner, Miss Marjorie Fleming, A.B.F.M.S.

#### FEBRUARY:

2nd, for Britain, Mrs. J. Lewis and one child, Miss F. M. Watson, Miss A. S. Rogers, B.M.S.

4th, for America, Rev. and Mrs. F. A. Cox, A.C.M.; Rev. and Mrs. J. P. Davies and one child, A.B.F.M.S.

13th, for America, Rev. and Mrs. C. L. Wells, A.C.M.

18th, for America, Rev. and Mrs. G. C. Hood and three children, P.N.

25th, for America, Rev. and Mrs. R. A. Torrey, Jr. and three children, P.N.

